

# THE PANOPLIST;

OR,

## THE CHRISTIAN'S ARMORY.

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### Biography.

#### LIFE OF LUTHER.

(Concluded from p. 106.)

THE principles of reformation which the people in various parts of Germany had imbibed, rendered them impatient of those multiplied superstitions which were still practised, and solicitous to obtain a more simple and scriptural ritual. They looked to Luther as the best fitted to organize a system of worship which might supersede the use of that which he had proved to be so universally corrupted; and with a prudence which, in general, marked his conduct when he had time for deliberation, or was not inflamed by passion, he introduced such changes as silenced the clamours of the multitude, while every thing, in any degree tolerable, was allowed to remain. In baptism, the language only was altered, though two years afterwards, when the reformation was more advanced, many of the ancient ceremonies were retrenched. In the Lord's Supper, none of the rites were abolished, but such as related to the false notion of its being a sacrifice, and to the adoration of the host; though pastors were left to judge for themselves, pro-

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vided they did not obscure the design of the ordinance. He ordered communicants to submit to an examination, required knowledge of the nature and end of the institution, and of the advantage expected to be derived from it, as the qualification of admission, and appointed both kinds to be administered, and that those who would take only one, should have neither.\*

The Bohemian reformers, named Picards or Waldenses, not only corresponded with Luther, but sent one of their pastors to hold a conference with him; in consequence of which, he entertained a more favourable opinion of their sentiments than he had formerly done. Having found one of their treatises *On the Real Presence of Christ in the Sacrament*, he composed a short treatise on the subject, which he dedicated to them, and in which, though he censured their doctrine on this point, and their adherence to the seven popish sacraments, being yet uninflamed with a controversial spirit, he

\* Seckend. § 136.

did not regard them as heretics, but as Christian brethren. About the same time, he wrote to the Calixtins, who, though they retained all the rites of the Romish church, except the restriction of the communion to one kind, were, for this heresy, denied ordination to their priests by the bishops of the country. He endeavoured to open their eyes to the abuses which prevailed, and contended, that the circumstances of their situation warranted them to dispense with popish ordination, and to give to their own teachers the authority of ordained pastors.\*

Hitherto none but monks had quitted their cloisters, and renounced their vows; but during this year, nine ladies of quality left the convent of Nimpt-schen in Misnia, convinced by the writings of Luther, of the nullity of their religious obligations, and of the truth of the doctrines which he espoused. Among them was Catharine de Bore, whom this reformer afterwards espoused. They were conducted to Wittemberg, where an asylum was provided for them by Learnard Coppe, one of the magistrates of Torgau, who, in concert with Luther, devised means for their subsistence, after their parents were in vain entreated to receive them. Luther also wrote their apology; and paved the way for their example being followed by other nuns in similar circumstances.†

Adrian died in September, and was succeeded in the Pontificate by Julius de Medicis, un-

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\* Seck. § 154. Beausob. tom. iii. p. 55—60. † Seck. § 153. & ad. 1.

der the name of Clement VII. who adopted a very different method from his predecessor, in terminating the religious disputes of Germany, determining to support all the abuses of the church, and to resist every proposal for the meeting of a general council. He deputed Cardinal Campegius as his legate to the diet of Nuremberg, which met in February, 1524, with orders to procure the re-establishment of the edict of Worms, to delay answering the hundred grievances formerly produced, and to elude the request of a free council. His endeavours were ineffectual; he retired mortified with his reception, and enraged at the decree which was passed; and which, though marked with an inconsistency which can be explained only by the distraction of opinion which pervaded its framers, defeated the wishes and plans of the hierarchal court. It ordained, that the edict of Worms should be obeyed, as far as possible; that the Pope should, without delay, convoke an assembly to decide on the subjects of dispute; that in the interim, the diet to meet at Spires should give them an attentive examination; while every prince should select men of knowledge and integrity, who might prepare means of accommodation.\* Luther was not more satisfied than the Pope was with this decree. He published it along with the obnoxious edict to which it gave some authority; and in marginal notes, a preface, and a concluding address, treated all who should sanction its execution as ferocious savages, and a new

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\* Seckend. Sect. 58, § 162, 163.



race of giants raising their arms against Heaven ; lamented the blindness of Germany in obscuring the truth, and opposing its own salvation ; deplored the conduct of the Princes in riveting about their own necks the chain of bondage, which they had almost thrown off ; and reproached the Emperor, and the Kings of England and Hungary, with claiming the title of Defenders of the Faith, while they exerted themselves to subvert it.\*

Carlostadt, who had lived in obscurity since his connexion with the fanatics of Zwickaw, retired this year to Orlamund, where he established his opinions, and procured the abolition of images, mass, and other Romish superstitions. Luther, with a violence unworthy of his character, followed him thither, and the result of the conference was an order for him to leave the states of the Elector. He withdrew to Strasburg, and extended the interests of the truth in that corner. He maintained that Christ is present in the Supper, in a figurative or representative manner only. Luther, on the contrary, asserted the real substantial presence *under* the elements. Zuinglius and Oecolampadius defended Carlstadt, which Luther no sooner knew, than he wrote against them in the bitterest and most abusive style. This was the origin of those fatal disputes, which so long divided the first reformers ; retarded the progress of the reformation, and at length produced a lasting schism in the Protestant church.†

In the month of September,

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Erasmus, the friend of learning and of learned men, who had long been urged to take a decided part against the reformation, alarmed by the threats of his enemies, who were ready to denounce him as a heretic, and allured by the flattering expressions of favour which Rome held out to him, notwithstanding the remonstrances of his best friends, published a treatise on Free-will, designed to be a refutation of Luther's sentiments on that subject. It was received with great coolness by the popish party, who scarcely knew whether to consider it as favourable or hostile to their cause ; and with great indignation by the friends of Luther, who resented the asperity and contumely with which it treated him. It was an effort of complaisance, and it had its reward. It was not answered till 1525.‡

In October, 1524, Luther renounced the habit and name of an Augustine monk, and assumed the habit and name of Doctor ; and in June, 1525, married Catharine de Bore, a lady of noble birth, who had renounced the veil, and left her convent from a conviction of the truth. This step astonished his friends, and opened the mouths of his enemies. They represented incontinence as the secret motive of his enmity to monachism, and the church which supported it ; and accused him of having lived in impurity with her before their marriage. Though his innocence was unquestionable, the coldness which his best friends discovered in vindicating him, united to the handle which it

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\* Seck. § 163.

† Ib. § 174.

‡ Seck. § 179.

gave to his enemies, made such an impression on his mind as required all the affection and eloquence of Melancthon to remove.\*

Amid the fatal commotions in 1525 and 1526, occasioned by the revolt of the peasants in Germany, who rose against their masters, and with a frenzy impregnated in some minds by fanaticism, and in others by licentiousness, endeavoured to subvert the distinctions of rank and property, and equalize the whole mass of the people, Luther was firm in the cause of order, and exerted himself to re-establish tranquillity on the principles of truth. The pretext of Christian liberty, by which some of the revolutionists justified their conduct, he successfully refuted; and on the one hand besought the people to consider, that they were not impartial judges in their own cause; that they could not authorize from the gospel a spirit directly opposite to its precepts, which enjoin obedience to magistrates, even though capricious and unjust; that patience, not resistance, was the duty of Christians, and that they ought to seek redress by lawful means only: and on the other, censured the princes as the cause of these disturbances, and exhorted them to remove that iron rod of oppression, which they had so long lifted up against the rights and happiness of their subjects.†

The unfortunate Carlostadt was still in Germany, despised by some, and hated by others. Luther had treated him without

mercy in a small treatise *Against the Celestial Prophets*; which, under the appearance of condemning the new fanatics, seems to have had little other object than to reproach Carlostadt, and refute the iconoclasts. In it, he argued for the continuation of the term *mass*, for which Carlostadt had substituted the word *supper*; for the elevation of the host, though he acknowledged it was not practised by Christ; and for the *real presence*, which he explained by affirming that the body of our Saviour is united to the elements, as fire with red hot iron. Carlostadt was anxious for reconciliation, offered to retract, declared his abhorrence of Muncer's sentiments, and at length effected an accommodation with his adversaries.‡ But the controversy with Zuinglius immediately succeeded, and continued for a long series of years; during which Luther often had conferences with the Sacramentarians of Switzerland, and manifested a spirit of intemperance which led him more than once to forget the precepts of Christianity, and to oppose the prospects of tranquillity which were enjoyed. In the life of Zuinglius, we shall have occasion to consider more fully the reasonings and conduct of his antagonist on this point.

During 1526, Luther was engaged chiefly in reforming the mode of conducting the worship and ceremonies of the church. He established the use of catechisms, in which the creed, the decalogue, and the Lord's prayer were explained; the reading and exposition of Scripture from

\* Seck. lib. 1. § 178. lib. ii. § 5.

† Ib. lib. ii. p. 1—14.

‡ Seckend. § 9, and ad.



the pulpit; and to obviate the want of pastors capable of instructing the people, composed a liturgy and homilies, which were adopted with success. He advised the Elector John, who succeeded his brother Frederic the preceding year, and who, from the commencement of his reign, openly espoused the cause of the reformation, to write to the bishops, requiring them to provide for the religious instruction of the people under their charge, informing them, that if they were negligent, he was determined to take steps to enforce their diligence.\* Towards the close of the year, he was at times seized with a depression of spirits, which he imagined was a temptation of the devil, while it was only the effect of his incessant labours, intense meditations, and anxious cares, which disordered his body, and injured his health; for by the use of medicines, he was restored to his former tranquillity; though his illness continued during the whole of 1527. He did not, however, discontinue his pulpit instructions; though he was incapable of exerting his mind in any long or connected train of thinking. He accordingly wrote scarcely any thing this year, but a short treatise *On the Lawfulness of Christians making War*; in which he restricts its lawfulness to the case of defensive operations, and denies the right of subjects to fight against their rulers, however tyrannical, if they do not impose restraints on their conscience.†

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\* Seckend. § 20, &amp; ad.

† Ib. § 29 &amp; 30, p. 80, 81.

In consequence of the edict of Spires in June, 1526, by which the states of the empire were permitted to regulate the affairs of religion, in each province, according as the princes judged most expedient, till a general council should be held, the Romanists, enraged at their ineffectual efforts to procure the condemnation of Lutheranism, entered into an alliance to attack the Landgrave of Hesse, and the Elector of Saxony. These two princes received information in 1528 of a treaty to this purpose, said to have been made at Breslaw, in May, 1527, and immediately united for the defence of their territories and religion, and took steps to prevent or to resist the designs of their enemies. By the remonstrances of Luther and Melancthon, however, the Elector was convinced of the precipitancy of his conduct; and the confederated Catholics unanimously disavowing the treaty which they were said to have formed, the fear of war was removed.‡ This year Luther published a number of sermons on Genesis, remarkable for simplicity of language, temperance towards those who differed from him, and fidelity in their application to the consciences of men; a commentary on Zechariah, in which he censured the allegories of mystics, and the dreams of the German fanatics; a treatise on Communion in one kind, against the archbishop of Misnia; and a letter against the Anabaptists, in which, to avoid one of their arguments against infant baptism, he supposes infants to be capable of exercising faith;

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§ Seck. § 35, et. ad.

a novel opinion, and of which nothing but the design with which it was broached can be defended.\*

A diet was assembled at Spires in March, 1529, by order of the Emperor, at which every art was used by the Romish party to divide the friends of the reformation, by reviving the disputes about the sacrament. Though this was prevented, Luther, whose mind was inflamed with prejudice against the Zuinglians, so far forgot his usual principles, as to advise the Elector to leave them to the cruelty of their persecutors, a condition on which the Lutherans were promised a more favourable treatment. The advice was rejected; and on the prevalence of the Romanists in the diet, who confirmed the former decree of Spires, the Lutheran princes and the representatives of fourteen cities joined in a formal protest, which they afterwards strengthened by a solemn appeal to the Emperor, or a future council, either universal or national, in behalf of themselves, their subjects, and their successors, and all who should embrace the same doctrines. From this circumstance the German Lutherans received the name of PROTESTANTS, a name by which all who embraced the reformation from popery have long been distinguished.†

When the Elector of Saxony, and the other Protestant princes, were summoned to attend another diet at Augsburg in June, 1530, they understood that they had nothing but injustice to expect from the Emperor, who

was every day becoming more and more enslaved by the councils of the Pope, and thought of meeting him in arms; but through Luther's persuasion, they laid aside their intention, and assembled in peace at the appointed time. Yet anxious as this reformer was to have another opportunity to speak the truth before the Emperor and his court, he was too obnoxious to be openly protected by the Protestants, and was accordingly left in the castle of Cobourg, at a little distance from Augsburg, that his advice might be obtained, if necessary. In this retreat, he gave himself to meditation and prayer, translated the prophets, wrote his commentary on the Psalms; and published, before the opening of the diet, *An Address to the Clergy assembled at Augsburg*, justifying his doctrine, and exhorting them to acknowledge that truth, to suppress which, all their art or power would be altogether ineffectual.‡ He re-animated the drooping spirits, and laboured to strengthen the faith of Melancthon, whose fortitude was shaken by the number and power of his enemies, and his efforts were not unsuccessful. The following extracts from his letters will shew the greatness of his mind, and the extent of his views: "I am much weaker than you in private conflicts: but in public, you are like me in private. You are not afraid of your own life, but you are afraid of the public cause. I, on the contrary, look on this cause with tranquillity and fortitude, because I am con-

\* Seck. §§ 38, 39, 40.  
 † Ib. 44.

‡ Ib. § 44. Beausobre, tom. iv. p. 250, et seq.



fidest it is just and true, the cause of Christ and of God, which has no reason to blush and tremble, as I, an individual sinner have. On this account, I contemplate with security, and almost with indifference, these fierce and menacing Papists; for if we fall, Christ, the ruler of the world, must fall with us; and though it were so, I had rather fall with Christ, than stand with Cæsar. Nor are you alone in this conflict, I am present with you in groans and prayers; and would to God I could be with you in person, for it is my cause also, and more mine than yours; a cause undertaken neither rashly, nor through motives of avarice or vain glory, as I take God to witness, and as the event has already testified, and will testify more fully hereafter. I beseech you, therefore, in the name of Christ, not to forget the promises and consolations contained in the words, *Cast your care on the Lord, for he careth for you*; wait on the Lord; act a manly part; and let your heart be strengthened. *Be of good courage, I have overcome the world*, says Jesus. Why then should we fear a conquered world, as if it were the conqueror? To hear such a truth, it were little to go on our knees to Rome, or even to Jerusalem. But we are accustomed to hear it, and this diminishes its impression." Again, in another letter, "The cares, which consume you, highly displease me; they arise not from any important cause, but from the greatness of your unbelief. Was the danger less in the days of Huss, and other good men? Great as the cause is, its Author

and Defender is also great; for it is not ours only. Why then do you constantly distress yourself? If the cause is false, let us withdraw from it; if it is true, why should we make God a liar by disbelieving his promises?—What more can the devil do, than take away our life? For myself, whether it be the effect of insensibility, or of the Spirit of God, I know not, but I feel little uneasiness as to the event; nay, I have more hope than I could have believed. If we are not worthy to carry it forward, others will be raised up. In fine, if the danger increase, I will fly to your support, and look these formidable emissaries of Satan full in the teeth."\*

Against the decree of this diet, which prohibited all changes or innovations in the faith or worship of the church, and excluded from the imperial chamber all, who should disobey it, Luther in 1531 published a small treatise, in which he protested that his object was to censure not the Emperor and good princes, but the bad, whether princes or bishops, and especially Pope Clement, and Cardinal Campegius his legate; that the pretended refutation of the Protestant confession was unworthy of any man of common understanding or probity; that the church by refusing the cup to the laity, opposed the authority of Scripture, and instead of being the spouse of Christ, was the whore of Satan; that solitary masses were dangerous and unscriptural; and that justification, by faith only, is a doctrine

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\* Seekeid. § 69, p. 181, 182.

according to godliness. "This article," says he, "shall never be overthrown, neither by emperors, nor by the Turks, nor the Tartars, nor the Persians; nor by the Pope and all his cardinals, bishops, priests, monks, and nuns; nor by kings, princes, or governors; nor by the whole world, though joined by all the devils in hell; and all, who controvert it, shall meet the reward of iniquity. Thus I, Doctor Luther, by the teaching of the Holy Spirit, believe: and this is the true gospel." Then he quotes the creed, *I believe in Jesus Christ crucified; dead, and buried*; and adds, "If none but Christ died for sin, if no other taketh away sin, all men with all their works are, by consequence, excluded from any share in meriting the remission of sins, and justification before God; and as it is impossible to embrace Christ but by faith, how can works avail? If then faith, before works follow it, alone embraces Christ, it must be true that his redemption is applied to sinners, *i. e.* they are justified by faith only. After faith, however, good works follow as its fruit. This is the doctrine I teach, and this the Holy Spirit, and the true church of Christ have always taught. To this, by the grace of God, I will constantly adhere. Amen."\*

After this period, Luther was chiefly employed in raising that superstructure of reformation, the foundation of which he had laid amid such opposition and dangers. His life was spent in labouring to strengthen the minds of the faithful, and to ex-

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\* Seckend. lib. iii. § 3, p. 7.

tend the knowledge and influence of the truth; in exhorting princes, and universities, and provinces not to retard the progress of the reformation, but to confirm it; in writing commentaries on the Scripture; and in publishing, from time to time, treatises of admonition, reproof, and consolation, according to the particular circumstances in which the church, or individuals, were placed. Nor did his enemies escape the lash of his pen. His severity seemed to increase with his years; more than once he was commanded by his steady friend the Elector of Saxony, to moderate his language, and restrain his vehemence; but the inveteracy of the errors, which he combated, continually supplied new fuel for his indignation and violence.

In consequence of the decree of the diet of Spire, and the proceedings of the Emperor and the court of Rome subsequent to it, the Protestants met at Smalkalde in Dec. 1530, concluded a league of mutual defence against all, who should oppose them, and renewed it the following year in an assembly at the same place. In 1535, they again met, insisted on their original demand of a council to be held in Germany, and agreed to unite in supporting the league of Smalkalde for ten years. When this period expired, they found considerable difficulty arising from the jealousies of particular princes, to prolong their confederacy, and saw the tempest, which had been so long gathering, and which was now greatly thickened by the proceedings of the council of Trent, ready to burst on them with aw-



ful fury. But Luther, who had watched its progress with a steady eye, was removed by death from feeling or beholding its destructive rage. In the beginning of 1546, he was sent for to his native country, to reconcile the differences which had for some time interrupted the harmony of Mansfeld. He preached his last sermon at Wittemberg on the 17th of January, and on the 23d, set out for Eisleben, whence he never returned. Though, during the journey, he complained of faintness and weakness, he was able to attend all the sittings of the court, before which the cause for which he had come was pled, till the 17th of February. That evening, a little before supper, he felt an unusual sickness arising from the disease under which he had laboured for some time, an oppression of the humours in the opening of the stomach. That day, he had indeed said to Justas Jonas, and some other friends, "I was born and baptized at Eisleben, what if I should remain and die here?" But his sickness went off, and he partook of his supper with his usual appetite. But immediately after, the pain returned, and continued with little abatement for some hours. About one in the morning of the 18th, he lay down on his bed for the last time; and when being excruciated with pain, he cried out, "O God! what oppression do I feel." Jonas said, "Reverend father, call on Jesus Christ our Lord and Great High Priest, that only Mediator whom thou hast preached." But feeling the

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chilling hand of death, he said, "this cold sweat is the forerunner of dissolution, I will give up my spirit." He then prayed, saying, "*O heavenly Father, everlasting and merciful God, thou hast revealed to me thine own Son, our Lord Jesus Christ, him I have preached, him I have confessed, him I love, and adore as my dearest Saviour and deliverer, though the ungodly persecute, revile, and blaspheme him, receive my spirit,—O my heavenly Father, though I must leave this body, and be taken out of this life, yet I know assuredly, that I shall live with thee forever, and none is able to pluck me out of thy hands. He that is our God is the God of salvation, and unto God the Lord belong the issues from death.*" He then repeated thrice, with an elevated tone, "*Lord, into thy hands I commend my spirit; Thou hast redeemed me, O God of truth:*" after which he continued breathing, till about three in the morning, when he entered on that glory, in the faith and hope of which, he lived, and laboured, and died. He was attended in his last moments by the Count and Countess of Mansfeld, Melancthon, Justas Jonas, and several other friends, who ministered to his consolation, and joined with him in prayer, that God would preserve the doctrine of his Son's gospel among them. His body was carried to Wittemberg, and honourably interred without pomp or parade.\* On his tomb the following inscription was put by the university:

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\* Seckend. lib. iii. § 133. p. 634, &c.

MARTINI LUTHERI S. THEOLO-  
GICÆ D. CORPUS H. L. S. E. QUI.  
ANNO CHRISTI MDXLVI. XII.  
CAL. MARTII EISLEBII  
IN PATRIA S. M. O. C.  
V. AN. LXIII. M. III.  
D. X.

In this place is interred the body of MARTIN LUTHER, Doctor of Divinity, who died at Eisleben, the place of his nativity, on the 18th of February, in the year 1546, when he had lived 63 years, 3 months, and 10 days.

Beza's Epigram on this illustrious reformer, may be thus translated.

Rome aw'd the world: the Pope o'er  
Rome prevail'd,  
With fraud he conquer'd, she with  
arts of war;  
Their force united, Luther's pen  
assail'd,  
And humbled both, than both more  
powerful far.  
Go, fabling Greece, and bid Alcides  
know,  
His club, as Luther's pen, gave no  
such blow.

Luther was above the middle size, his body robust, and his eye so piercing, that few could bear it, when he looked intently on them. His voice, though weak, was melodious; his appetite moderate; his diet plain. Though far from being rich, he was extremely liberal in proportion to his substance. His learning was chiefly theological; his writings are more forcible than elegant; his style often harsh and satirical. His mind was cast in a mould which gave it a form suited to the object to which it was to be directed. Acute, ardent, intrepid, persevering; vehement often to excess, confident, and sometimes arrogant;

regardless of men or opinions, indiscriminate in his censures of those who differed from him, zealous in defending what he believed to be the cause of truth; he was qualified to elude the sophistry, to despise the calumnies, and to brave the opposition of his popish adversaries. His moral conduct was irreproachable; not only correct, but approaching to austerity, as became the character of a Reformer; his invariable sanctity adorned the doctrine which he delivered, and his disinterestedness illustrated the sincerity of his professions. Even by the impetuosity of his temper, which cannot indeed be justified, but which appears to us much more censurable than it was thought by his contemporaries, on account of the superior delicacy and external politeness of the age in which we live, he was fitted for accomplishing the great work which he undertook. The silent censure of men whose lives reprov'd the corruptions of the church, as well as the complaints of the injured, had long been disregarded; sunk in ignorance and superstition, the world, though groaning to be delivered, was held in chains by the bigotry of priestcraft, supported by the secular power. To effect a revolution, therefore, energy, nay violence was requisite; and had Luther been more amiable, and less vigorous, or more gentle and accommodating, like Melancthon, he must have failed in the glorious enterprise which he so successfully achieved, and have left the world more involved than ever in the gloom of corrupt opinions, and superstitious rites.



*For the Panoplist.*

# MEMOIRS OF PRESIDENT DAVIES.

WERE the homage, so generally paid to brilliant intellectual endowments, transferred to virtue and religion, it would be well. Yet when genius and learning are sublimated by piety, and devoted with ardour to the best interests of mankind, they furnish a character equally venerable and lovely. Such a character was President DAVIES. To dwell on the talents, the virtues and the exertions of so eminent a man, is an employment at once pleasant and edifying in a high degree. The present memoirs lay claim to little of originality. Their principal object is to methodize and incorporate the distinct and independent accounts which are already before the public. Whatever additional information they contain, is either suggested by his works, or drawn from other sources of unquestionable authority.

He was born November 3, 1724. His father was a planter, in the county of Newcastle, on the Delaware, of great simplicity of manners, and of reputed piety. His mother, an eminent Christian, had earnestly besought him of Heaven; and considering him as given in answer to prayer, she named him *Samuel*, and with great solemnity, devoted him to the Lord. "The event proved," says Dr. Finley, "that God accepted the consecrated boy, took him under his special care, furnished him for, and employed him in, the service of his church, prospered his labours with remarkable success,

and not only blessed him, but made himself a blessing."

The prayers and vows of this excellent woman were succeeded by active exertions. There being no school at hand, she took upon herself the task of teaching her son to read: and her efforts were early rewarded in the uncommon proficiency of her pupil. He continued with his parents till about the age of ten. They had not the happiness, during this period, of observing any special impressions of religion made on his mind; but he behaved himself as is common for a sprightly, tenderly child, under the influence of pious example and instruction. After this, he was sent to an English school, at some distance from home, where he continued two years, and made great progress in his studies. But failing of the pious instructions to which he had been accustomed, he became more careless of the things of religion, than before.

Yet even at this period, he habituated himself to secret prayer, especially in the *evening*. The reason for this punctuality, as stated in his diary, was, that "he feared lest he should perhaps die before morning." It is likewise remarkable, that, in his prayers, he supplicated nothing so ardently, as that he might be introduced into the gospel ministry.

The time was now come, when that God, to whom he had been solemnly dedicated, and who designed him as an eminent instrument of shewing forth his praise, would bring him home to himself. He was awakened to solemn and serious concern re-

specting eternal things. In the light of divine truth, he was led to see himself a sinner, exposed to the awful displeasure of God, and to all its insupportable consequences. These impressions were full of anxiety and terror. In this distress, he was enabled to discern the necessity, the importance and all-sufficiency of the salvation revealed in the gospel. This divine system of mercy now appeared in a new light. It satisfied his anxious inquiries, and made provision for all his wants. In the blood and righteousness of the REDEEMER, he perceived a solid ground of hope, an unfailing source of consolation. Here he was enabled to place his whole reliance. Here he found a peace and satisfaction before unknown. "Believing, he rejoiced with joy unspeakable, and full of glory." His religious comforts were, however, long intermingled with doubts and perplexities. But after some years of repeated and impartial self-examination, he attained a confidence respecting his state, which continued to the close of life.

From this happy period, his mind seemed almost entirely absorbed by heavenly things. His great concern was to *keep his heart*, and set a watch over every thought, word, and action. Animated with love to God, he felt stronger desires than ever, *to serve him in the gospel of his Son*. Having tasted the sweets of religion, he longed for nothing so much as to be instrumental in bringing his fellow sinners to know the same pure and substantial delights.

Inspired by these sublime objects, he engaged, with new ar-

dour, in the pursuit of knowledge. His progress was impeded by a variety of obstacles. But the native vigour of his genius, united to an indefatigable assiduity, surmounted them all. Sooner than could have been rationally expected, he was found qualified for the gospel ministry. He passed the usual previous trials with distinguished approbation, and consecrated all his faculties and acquirements to the service of the sanctuary.

Being now licensed to preach the gospel, he applied himself to unfold and enforce those precious truths, whose power he had happily experienced on his own heart. In the exercise of this sacred and delightful office, his fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon excited general admiration, and acquired him a distinguished character. Scarce was there a congregation where he was known, but would have esteemed it a happiness to enjoy his stated ministrations. But how mysterious are the ways of Heaven! He was about this time attacked with complaints, which were supposed consumptive, and which brought him apparently to the borders of the grave. In this enfeebled state, and without hope of recovery, he determined to spend the remainder of what he apprehended an almost exhausted life, in endeavouring to advance his Master's glory in the good of souls. Being among a people who were destitute of a minister, he assiduously laboured, *in season and out of season*. While, by night, his hectic was so severe as to render him sometimes delirious, and make it ne-



cessary that he should be attended by watchers, he still preached in the day.\* Nor did his indefatigable and heroic zeal go unrewarded. God gave him some precious first-fruits of his ministry, particularly, in the remarkable conversion of two gentlemen, who manifested in their future lives and conduct, that they were saints indeed.

In consequence of an earnest application, he removed, after a time, to some of the distant settlements of Virginia, where he undertook the charge of a dissenting congregation. Nothing but the purest motives of self-denying benevolence could have dictated such a step. It separated him from the beloved society of his friends, and his brethren in the ministry; it plunged him into a sea of anxious, unremitted labours; while it exposed him to the bitter censures and resentments of many. Numbers of the inhabitants were but little removed from absolute heathenism. All the obstacles which could arise from blindness and prejudice, from profaneness and immorality, his preaching encountered. Yet his patience and perseverance, his magnanimity and piety, added to his evangelical and powerful ministrations, were not without success. The more he was known, the more was he esteemed. Contempt and aversion were gradually turned into reverence. Opposition yielded to the doctrines of the cross, and the pow-

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\* These remarkable facts are related on the authority of Dr. GIBBONS of London, who, being an intimate friend of Mr. Davies, appears to have received them from his own mouth.

erful energy of the divine Spirit. *The wilderness, and the solitary places rejoiced, and blossomed as the rose.* A great number, both of *whites* and *blacks*, were hopefully converted to the living God. In this success, the benevolent soul of Mr. Davies found a rich gratification. His tract of preaching was singularly extensive, his labours almost incessant, and his pecuniary compensation small. But to be an instrument of spreading the Redeemer's triumphs, and of adding new subjects to his spiritual kingdom, though from among the despised and oppressed natives of Africa, was to him, the highest reward.

From this scene of toil and of enjoyment, the providence of God now summoned him away. He was chosen by the synod of New York, at the instance of the trustees of New Jersey college, to accompany the Rev. Mr. Gilbert Tennent to Great Britain and Ireland, in order to solicit benefactions for the college. This election evinced the confidence both of the synod and corporation, in his superior abilities and popular talents; a confidence, which the issue of the affair no wise disappointed. A service in itself difficult and delicate, in its consequences precarious, and involving a temporary sacrifice of those domestic enjoyments, which were peculiarly dear to him, he cheerfully undertook, and executed with singular spirit and success. The benefactions he received from the patrons of religion and learning in Great Britain, were numerous and liberal, and such as placed the college in a prosperous condition.

Returning from his voyage, he entered anew on his beloved task of preaching the gospel to his people in Virginia. Here he continued till the year 1759. The unusual lustre of his piety and talents was now no longer to be confined to so remote a region. A vacancy being occasioned in the college of New Jersey by the decease of the eminent President Edwards (who had occupied the place but a few days) Mr. Davies was elected by the Trustees to fill the important station. He received the news of this event not merely with concern, but with a kind of consternation. Though earnestly invited to accept the charge, it was with great difficulty he was brought to think it his duty. The province he occupied was important; and it was unspeakably distressing, both to him and his people, united by the strongest bonds of mutual affection, to think of a separation. Repeated applications, however, at length prevailed to shake his resolution. But to preclude all mistake in a case so important, he withheld his consent, until he had submitted the matter to the Rev. synod of New York and Philadelphia. They unanimously gave their opinion in favour of his acceptance. Thus, to use his own expressions, the evidence of his duty was so plain, that even his sceptical mind was satisfied; while his people saw the hand of Providence in it, and dared not oppose.

The period of his presidency was equally auspicious to the college, and honourable to himself. It was here that he gave the crowning evidence of the vigor and versatility of his geni-

us. His previous situation had afforded little leisure and comparatively few means, for the cultivation of general science. He came likewise to the college at a time when its literary state and reputation had been much improved by the great and acknowledged abilities of President Burr. It was natural, therefore, that even his friends should have some doubts of his complete preparation to fill and adorn so exalted a sphere. But it soon appeared that the force and activity of his mind had supplied every defect, and surmounted every obstacle. His official duties were discharged, from the first, with an ability which disappointed every fear, and realized the brightest hopes.

The ample opportunities and demands which he found for the exercise of his talents, gave a new spring to his diligence. While his active labours were multiplied and arduous, his application to study was unusually intense. His exertions through the day seemed rather to dispose him for reading, than rest by night. Though he rose by break of day, he seldom retired till twelve o'clock, or a later hour. His success was proportionate. By the united efforts of his talents and industry, he left the college, at his death, in as high a state of literary excellence, as it had ever known since its institution. The few innovations which he introduced into the academical exercises and plans of study, were confessedly improvements. He was particularly happy in inspiring his pupils with a taste for composition and oratory, in which he himself so much excelled.



His unremitted application to study, and to the duties of his office, probably precipitated his death. The habit of his body being plethoric, his health had, for some years, greatly depended on the exercise of riding, to which he was, from necessity, much habituated in Virginia. This salutary employment had been, from the time he took the charge of the college, almost entirely relinquished. Toward the close of January, 1761, he was seized with a bad cold, for which he was bled. The same day, he transcribed for the press his sermon on the death of king George the Second. The day following, he preached twice in the college hall. The arm in which he had been bled, became in consequence, much inflamed, and his former indisposition increased. On the morning of the succeeding Monday, he was seized, while at breakfast, with violent chills. An inflammatory fever followed, which, in ten days, put a period to his important life.

What are called *premonitions* of death, are generally rather the fictions of a gloomy or misguided imagination, than realities. Yet the following anecdote contains so singular a concurrence of circumstances, as gives it a claim to be recorded.

A few days before the beginning of the year in which Mr. Davies died, an intimate friend told him, that a sermon would be expected from him on new-year's day; adding, among other things, that President Burr, on the first day of the year in which he died, preached a sermon on Jer. xxviii. 16. *Thus saith the Lord, This year thou shalt die:* and that after his death, the peo-

ple remarked that it was premonitory. Mr. Davies replied, that "although it ought not to be viewed in that light, yet it was very remarkable." When new-year's day came he preached; and, to the surprise of the congregation, from the same text. Being seized about three weeks afterward, he soon adverted to the circumstance, and remarked, that he had been undesignedly led to preach, as it were, his own funeral sermon.

It is to be regretted that the violence of his disorder deprived him of the exercise of reason, through most of his sickness. Had it been otherwise, his friends and the public would doubtless have been gratified with an additional evidence of the transcendent excellence of the Christian religion, and of its power to support the soul in the prospect and approach of death. But he had preached still more emphatically by his life; and even in his delirium, he clearly manifested what were the favourite objects of his concern. His bewildered mind was continually imagining, and his faltering tongue uttering some expedient to promote the prosperity of Christ's church, and the good of mankind.

His premature exit (he was but little more than thirty-six) was generally and justly lamented, as a loss almost irreparable, not only to a distressed family, and a bereaved college, but to the ministry, the church, the community, the republic of letters, and in short, to all the most valuable interests of mankind. An affectionate tribute was paid to his character and virtues, by Dr. Finley, his successor, in a

sermon preached on the occasion of his death, from Rom. xiv. 7, 8. *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the*

*Lord ; or whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's :*

(To be continued.)

## Religious Communications.

### CRITICAL OBSERVATIONS ON CERTAIN PASSAGES IN THE NEW TESTAMENT.

THOUGH the apostles in writing, as well as in preaching, used great plainness of speech ; yet particular passages, taken by themselves, may to us seem obscure. These however may generally be elucidated by other passages, or by the analogy of faith. If they remain of doubtful interpretation, yet the essential doctrines and duties of religion are not endangered by them ; for *these* depend not on a few doubtful or obscure passages, but are plainly taught in innumerable places. Still it may be useful to investigate the meaning of texts, which seem obscure.

The writers of the New Testament, it is well known, used the *Greek* language, except Matthew and the author of the epistle to the Hebrews, who wrote in *Aramaean*. This was the learned language of the day ; most men of education were acquainted with it ; and it was the native language of many subjects of the Roman empire ; of those particularly, to whom St. Paul wrote most of his epistles. It was, on many accounts, the best language in which the inspired books of the

New Testament could be written.

The inspired writers had occasion to treat of many things, of which the *Greeks* had no previous knowledge, and for which they had no appropriate terms. But those writers chose such terms and phrases, as were best adapted to express their meaning. Where perspicuity required, they used description. To ascertain the sense of particular terms, it is not necessary to recur to heathen writers ; it is better to consult the sacred writers themselves. As *they* have used words, so we must understand them. They are their own best interpreters.

The New Testament is written, not in pure, classical *Greek*, but in a peculiar dialect, which may be called *Hebraistical Greek*. The writers were Jews, and spake the *Hebrew*, or rather the *Aramaean*, or *Syro-Chaldee* language. When they wrote *Greek*, they introduced into it the idioms of their own language. Thus also did the seventy Jews, who translated the Old Testament into *Greek* by the command of Ptolemy, king of Egypt. Their translation was in use in the apostles' times, and from it are made most of the quotations from the Old Testament, which we find in the New. Without some ac-



quaintance with that translation and with the Hebrew, a man cannot be a very accurate critic in the original language of the New Testament. The study of both may therefore be justly recommended to young gentlemen, who contemplate the ministerial profession.

The Hebrews often express the *superlative degree* by adding the word *God*. Exceeding high mountains and trees are called mountains of *God* and trees of *God*. This Hebrew idiom is introduced into the Greek of the New Testament. Stephen says of Moses that, when he was born, he was *fair according to God*, or *divinely fair*. Our translators have judiciously rendered it *exceeding fair*.

This observation gives an easy sense to an obscure passage, in 2 Cor. viii. 1. Paul exhorting the Corinthians to send relief to the persecuted saints in Jerusalem, refers them to the example of the Macedonians. "Brethren, we do you to wit," or we make known to you "*the grace of God*, bestowed on the churches of Macedonia." *The grace of God*, i. e. (according to the Hebrew idiom) the *divine*, the *godlike*, the *abundant liberality*, bestowed, (not on the churches, but) *by, in, among* the churches of Macedonia, for the relief of the brethren in Judea. To this, and only to this sense, the following words agree; "How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded to the riches of their liberality. For to their power, and beyond their power, they were willing of themselves, &c." Vol. II. No. 4. X

As the Hebrew verbs have no present time, the past is often used for the present. The writers of the New Testament have, in some instances, written their Greek in the same manner. John tells us that, when Christ discovered himself to Mary Magdalene after his resurrection, he said to her, "Touch me not." Mary, transported with joy at seeing her Lord alive again, fell down and would have embraced his feet, according to the custom of the east, when women saluted men of superior character, especially when they wished to detain them. Thus the woman of Shunem saluted Elisha; and thus the two Marys saluted Jesus. The Lord says to her, "Touch me not," for I *am* not yet, or *have* not yet ascended, (*anabebeka*) i. e. "I do not yet ascend to my Father." You need not detain me; you may have opportunity to see me again. "Go, tell my brethren, that I ascend to my Father and their Father."

The Hebrew verbs, by a small alteration in the radical letters, or in the points only, where points are used, give to actions different relations and qualities. These various forms and powers are by grammarians called *conjugations*. The seventy, and the New Testament writers have sometimes used the *Greek* verbs, as if they had these *Hebrew* conjugations. In Psalm cxix. the Seventy use the neutral verb, *zao*, *to live*, in an *active* or *transitive* sense, *to quicken*, or *cause to live*. The same Hebrew idiom we find in the New Testament. Paul gives the Greek word, *oida*, *to know*, the power

of the Hebrew conjugation *Hiphil* to make known. He says to the Corinthians, "I determined not to know," i. e. not to make known, or to preach "any thing among you, save Jesus Christ and him crucified." Thus the same word is probably to be understood in Mark xiii. 32, where some erroneously suppose, that Christ disclaims a knowledge of future events. Speaking of the destruction of Jerusalem, Jesus says, "Of that day and hour knoweth none, neither the angels in heaven, neither the Son, but the Father." Christ had already foretold the event, and given the previous signs of it. Some might wish for a knowledge of the exact time of it. But this knowledge, for various reasons, was improper to be then communicated. Jesus therefore says, "That day and hour none maketh known; no, not the angels, neither the Son." To reveal this belongs not to my commission; "but it will be made known by the Father," in the course of his providence. We find a similar mode of expression in Christ's answer to the two brethren, who solicited the chief posts of power in the temporal kingdom, which, they imagined, he would soon erect. They ask, "Grant that we may sit, the one on thy right hand, and the other on thy left, in thy kingdom." He answers, "To sit on my right hand and on my left," i. e. promotion to temporal honours, "is not mine to give; it is not committed to me as the Teacher, Reformer, and Saviour of men. But worldly honours 'will be given' under my gospel, as they have been heretofore, to them, for whom

they are prepared of my Father." They will be dispensed agreeably to the usual methods of Providence.

This observation will explain a passage in the 9th chap. to the Romans. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." An antithesis, which is a frequent figure in Paul's writings, is naturally expected, and was doubtless intended here. "He hath mercy on whom he will have mercy." The antithesis to this is, "He withholdeth mercy, from whom he will withhold it." But as there was no single word, in the Greek language, which expressed this antithesis, the writer took the word *skleeruno*, to harden, and used it according to the intransitive conjugation, in which it would signify, not hardening another, but hardening one's self against another, or shutting up the bowels of mercy. Thus the word is used in the book of Job. The Ostrich is said to be hardened against her young ones. The word, she is hardened, is the same, which Paul uses in the passage under consideration; and rendered there, as it is here, it would be, "She hardeneth her young ones." But the meaning is, "She leaveth her young without care." So the passage in Romans signifies, not that God infuses hardness into sinners; but that he exercises, or forbears to exercise his mercy toward sinners, according to his own sovereign will and unerring wisdom. To whom he will, he shows mercy, and from whom he will he withholds mercy, leaving them to meet their own deserts.



Whoever reads Paul's writings with attention, will find that, though he is a connected reasoner, yet he often suspends the chain of his argument, to introduce an incidental, but pertinent thought, or to dilate upon an occasional expression. Hence the *parenthesis* is more frequent in his, than in the other sacred writings. Through inattention to this circumstance, some passages in his writings seem obscure, which otherwise might be plain. There is an instance of this kind in Rom. ix. 2, 3. "I have great heaviness and continual sorrow in my heart, (for I could," or rather did, "wish myself accursed," separated, "from Christ) for my brethren, my kinsmen according to the flesh."

Much pains have been taken to explain, what Paul meant, when he said, "I wished myself accursed, or separated from Christ *for my brethren*." Whereas in reality he said no such thing. The expression, "I did wish myself accursed from Christ," or separated from all connexion with him, is an incidental thought, naturally suggested by his subject; and it ought to be, as it is in some copies, and in some translations, included by itself in a parenthesis. Then the connected reading will be, "I have great heaviness and continual sorrow in my heart.....for my brethren, my kinsmen according to the flesh." That he might not be suspected of any prejudice against the Jews in foretelling their rejection from the covenant of God for their unbelief, he observed, that he himself was a Jew, was lately an unbeliever, and gloried in his opposition to Christ. The

same thought occurs again, chap. xi. i. "I say then, Hath God cast away his people, whom he foreknew? God forbid. For I also am a Jew, of the seed of Abraham."

We shall, at present, pursue these criticisms no farther; but shall subjoin two or three obvious remarks.

It is evident that the books of the New Testament must have been written in as early a period as has been assigned to them; for that *Hebraistical* kind of Greek, in which they are written, was not in use after the general dispersion of the Jews.

The peculiarity of style and diction, which runs through all the writings ascribed to Paul, proves that they were all the works of the same author.

The wisdom of Providence is conspicuous in ordering the books of the New Testament to be written in a language, which was soon to go out of national use; for a dead language remains the same; a living language, in a lapse of ages, is liable to changes. The sense of Scripture can therefore be more easily and accurately ascertained, than if the language, in which it is written, had been and continued to be, the living language of a particular nation.

THEOPHILUS.

## THE DECALOGUE.

No. 6.

### Sixth Commandment.

"Thou shalt not kill."

LIFE is an inestimable blessing. On the improvement of it depends our future destination.

We cannot calculate the loss a person may sustain by being thrust, without warning, into the unseen state. The loss may be immense, the injury irreparable. Besides, society receives hereby a deep wound, being prematurely deprived of one of its members. Our relation to one another ought to restrain us from such atrocious deeds. We sprung from the same parents, and, being brethren, are bound to live together in unity. Injuries, which affect the lives of others, have from the first received the most marked expressions of the divine displeasure. From the creation of the world until the days of Noah, God was pleased to reserve the punishment to be inflicted upon murderers, immediately with himself. This appears from the history of Cain, whom he banished from the house of Adam, but would not allow his life to be taken. Cain dragged out his days in great misery. His mind agonized in reflection on what was past, no less than in the anticipation of what was to come. After the flood, the sword was put into the hand of civil magistrates, with directions that it should spare none, by whom such an act was perpetrated.\* The murderer was ordered to be dragged from the city of refuge, nay from God's altar itself, and to be led, without the possibility of redemption, to certain death. Life is a gift, which God values at the highest rate, and guards with the severest penalties. When a murdered person was found, and the perpetrator not known, such steps were required to be taken,

\* Gen. ix. 5, 6.

as tended to excite the highest detestation of the crime.\*

Our Lord, during his personal ministry, gave a comment upon the Decalogue. On the commandment which I am now explaining he is particularly full. Let us listen to the unerring Teacher, and imbibe divine wisdom from his lips. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire." The axe is here laid at the root of the evil. It aims at the rancorous thought, or rash expression. Let them be immediately restrained. God seeth not as man seeth. He recognizes the crime in embryo, and in that state demands its extirpation. To him, the malicious thought, or provoking word is displeasing. Let neither be indulged. The flame is yet under, but let it get the mastery, and you are undone. From a trifling disgust, the most serious and widely extended mischiefs have arisen. What reason therefore to keep the heart, and to put a bridle upon the tongue. Or should we ever be off our guard, and give too loose a reign, let us take the alarm, repairing as fast as we can the mischief, and being for the future more guarded and cautious. Weighing the crime in its progress from the first disgust to the

\* Deut. xxi. 1—9.



perpetration of the most atrocious act, God has adjusted the severity of the punishment to the aggravations of the crime, and shall assuredly in his judgment be known to do right.

The court of Areopagus, so venerable among the Greeks, and so justly celebrated among all other nations for the wisdom and impartiality of its decisions, condemned to death the person against whom the intention to murder could be proved, even when that intention had not been carried into effect. Nay the symptoms of a cruel disposition were marked with care, and punished with great severity. A child, having been found taking a savage pleasure in wounding and maiming such insects as fell in his way, was by this court considered as one, from whom society was in danger. In guarding its welfare, therefore, they thought it their duty to order such a child to be cut off. The Indian tribes, we are informed, expiated murder in the following manner. The relations of the deceased, as the avengers of blood, seek after the murderer. But if he be not found, the blood of the first they meet is shed, however innocent, to atone for the guilty. In such instances we see great deviations from the law of God, and indeed whenever we are deprived of Scripture as a guide, we shall greatly err.

The sixth commandment, as explained by our Lord, is totally repugnant to a practice, which of late years has drenched our land in blood, and calls aloud for vengeance. Duelling can be excited and encouraged by him only, who was a murderer from the beginning. An affront, of-

ten of the most trivial nature, must be expiated by meeting the antagonist in the field. If another injures me, it is a poor reparation, to put it in his power to murder my person, as he has already murdered my reputation. If I have given the offence, must nothing satisfy me, but to add the guilt of blood to the injuries already offered? Is this, in either case, consistent with the suppression of passion, the forgiveness of injury, and the exercise of meekness, so often inculcated by Christ and enforced by his own example? But why speak to such of Christ or his example? They know him not; they honour him not. In defiance of God's law, in defiance of Christ's doctrine; in defiance of the wrath which guards that law, and that doctrine; in defiance of hell, kindled for the punishment of those who take away their own lives, and the lives of others, their revenge must be gratified, and their blasted reputation blazoned abroad. The pretended honour often mentioned as rendering the practice necessary, is a gilding over indelible disgrace. If it be honour to writhe in pain; if it be honour to die accursed; if it be honour to be joined with murderers; *this honour, O duellist, thou hast purchased; to this dignity thou shalt be advanced.* Thy name is execrated in heaven and on earth. If it be remembered at all, it shall be remembered with dread, as a beacon to warn future ages of hidden and destructive rocks.

PHILOLOGOS.

(To be continued.)

ON THE CONNEXION BETWEEN  
THE DOCTRINES AND DUTIES OF  
CHRISTIANITY.

MESSRS. EDITORS,

So far as my small experience will enable me to judge, I find among Christians, two opposite errors, equally prejudicial to pure and undefiled religion, and dangerous to the souls of men. These have been very happily delineated by the late pious and beloved Dr. Tappan. By publishing the following note to a sermon, delivered at Plymouth, January 5th, 1800, you may be instrumental in removing "the veil from the eyes of prejudice," and in correcting a mistake, which might otherwise have proved fatal to the everlasting peace of many; and at the same time you will gratify the wishes of one, whose "professed object is to promote general happiness, and to do good to the souls of his fellow-men."

CLIO.

EXTRACT.

"The connexion between the several branches of our religion, especially between its doctrines and duties, while it presents one distinguishing proof of its excellence and divinity, claims the unceasing and careful attention of its professors and teachers. The most lamentable errors and mischiefs have arisen from a disproportionate or exclusive zeal for certain parts of Christianity, detached from the system at large. This has frequently led one description of its votaries to magnify orthodox opinion at the expense of a gospel temper, to make faith swallow up charity, good feelings supplant good works, yea, an ungracious, ma-

lignant zeal for the doctrines of grace to blast the genuine spirit and fruit of these very doctrines! It has led some to lay that stress on the appendages, which is due only to the substance of religion; to confine their heads and hearts within a small circle of favourite speculations, expressions and sounds; and to suspect, yea, positively condemn, as an ignorant or unconverted heretic, every Christian brother or preacher, who steps over this circle. But such persons should remember that as Christian divinity is one regular and immense whole, so each part has its claim on the evangelical instructor; that by duly attending to any one branch, he really befriends and enforces all the rest, as connected with it; that he cannot declare the whole counsel of God, if his discourses be limited to a few darling topics; that he cannot do justice, even to the doctrinal part of the gospel, without largely explaining and urging its corresponding precepts; and finally, that it would be as absurd to charge him with making light of certain truths, merely because he does not interweave them with every sermon, as to infer that the compilers of the Westminster Catechism did not believe in the depravity of man, or the satisfaction of Christ, because they do not notice them in every answer, but expressly mention each, only in one answer out of an hundred and nine!

"To avoid this disgraceful and pernicious extreme, another class of believers seem fond of considering Christianity merely as a *moral* or *practical* system, enforced by the assurance of a future state. They consider



virtue as the sum and end of the gospel; and think the practice of it sufficiently secured by the precepts of our religion, which enjoin, under so awful a sanction, the highest moral attainments. But this extreme, though more refined, is equally dangerous with the former. It equally separates what God and the nature of the thing have joined together. While it extols Christian precepts, it strips them of their main light, and life, and force. Though we grant that these precepts set before us a sublime pitch of virtue, we insist that the peculiar doctrines of the gospel, and these only, direct and oblige, encourage and enable us to practise it; and if these were set aside, the leading duties enjoined would have no obligation nor meaning. It is generally agreed, that Christian duty may be summed up in love to God, to Jesus Christ, and our fellow-men. But this love neither is nor can be excited merely by the precepts enjoining it; but it is produced and nourished by a cordial belief of those doctrines, which hold up the proper objects and incitements of it, or which exhibit the true character and relations of God, of Jesus Christ, of our human and Christian brethren. While these doctrines make us see and feel our corresponding obligations, they present motives which constrain us to fulfil them, and convey those divine influences, comforts and hopes, which render our obedience not only practicable, but fervent and delightful. They also give to our moral obedience a new and evangelical complexion, by connecting it with a deep impression of our ruin by sin,

and recovery by grace; by inspiring it with a proper respect to the revealed holiness and mercy of God, to the wonderful mediation and example of the Redeemer, and to the promised succours of his Holy Spirit. Is it not evident that Christian piety and morality must rise or fall, as these principles, which support and exalt them, are regarded or neglected?—

“Those who would see, in a full and convincing light, the important influence of these truths on practical religion, are referred to Evans on the Christian temper, or to Wilberforce’s Practical View, &c.”

#### SURVEY OF NEW ENGLAND CHURCHES.

(Continued from page 17.)

THE most cursory survey of our churches will convince us, that, in their whole internal state, they are far removed from the sacred standard. Duties plainly inculcated by Scripture are omitted; while opinions and practices are common, for which there is no foundation in the word of God. *The neglect of gospel discipline*, in its various branches, is so prominent a feature in our churches, it has so marred their beauty, and opened a door for such disorders, that it cannot justly pass unnoticed.

In this survey it will be proper briefly to remark on a variety of irregularities, which are found in our ecclesiastical discipline, and which greatly obscure the primitive glory of our Zion.

Let us inquire, then, *whether the members of our churches in*

*general exercise a suitable watch and care over each other.* One important end of forming gospel churches is, that Christians, being united in a social state, may have greater advantages to promote each other's holiness, comfort, and usefulness. This end would be answered in an eminent degree, if Christian benevolence were always active, and always directed by inspired precepts. Each believer might, in a measure, avail himself of the wisdom and piety of the whole body; while the influence of the whole body would be the conjoined energy and usefulness of all its members. But how little of the mutual watch and care, enjoined by the gospel, do we find among nominal Christians! How little does their conduct show, that they are seeking to improve each other in knowledge and in virtue!

When a brother is chargeable with misconduct, it is our indispensable duty to treat him according to Christ's direction in Matt. xviii. "Go, and tell him his fault between thee and him alone." If church members would faithfully comply with this divine rule, and endeavour, in the spirit of Christian meekness and love, to reclaim every offending brother; much would be done to diminish the frequency of public censure, and to promote the peace and purity of the church. The duty of *privately admonishing* is not confined to pastors, but is expressly extended by the apostle to Christians in general. There are faults in professors, which admit of no definition, and cannot be the ground of any public transaction, but yet ought to be noticed

in private. In this way many smaller improprieties in the conduct of Christians might be corrected, and their character rendered much more amiable. When any one *grossly* violates the laws of our holy religion, it becomes a very serious and important affair. Whether his offence be of a public or private nature, his brethren should immediately adopt the measures prescribed in order to bring him to repentance. And no complaint should be made to the church as a body, before every proper method has been used in private. But the duty of private reproof and admonition is so generally neglected, that an offender is often quite surprised, if not irritated at the visit of brethren, who come to reprove. The faults of Christians are unnoticed, except by the tongue of slander. And it is not unfrequently the case, that those, who, for some reason, will not go and tell a brother a fault, which has been charged against him, nor even take pains to inquire, whether he is guilty, are among the first to circulate a report, which essentially injures, if not destroys his reputation.

Church members, who have received no personal affront, sometimes excuse themselves for the neglect above mentioned by saying, *that the offending brother has done nothing to injure them, and therefore that it is not their particular concern to reprove.* But even this excuse, so frequently made, shows that our churches are generally chargeable with *seeking their own things, and not the things of Jesus Christ.* How little of the gospel spirit do men of such a character discov-



er. And how few are to be found, who have their Master's interest so affectionately at heart, as to raise them above selfish motives. Is not that, which affects the honour of God and religion, of more consequence, than any personal consideration? We ought to feel a holy offence at every thing, which wounds the church of Christ. We should lament and reprove the misconduct of our brethren, considered as sin against God, and not as personal injury to us. Every act of church discipline should spring from sincere affection to the Redeemer's cause and glory.

It is the direction of Scripture, that one, who is proved guilty of transgressing the laws of Christianity, and, after proper steps taken in private, shows no marks of penitence, shall be cited before the church; and that, after the church has dealt with him in love and faithfulness, if he remains incorrigible, he shall be excommunicated. But do not our churches greatly neglect this duty? Is it any thing uncommon for persons, who are intemperate, or profane, or in some other way grossly immoral, to continue in full communion with our churches, without ever being called to account for their crimes?

How rarely do our churches take any proper notice of men, who deny the essential truths of Christianity. In some instances they suffer those, who reject the gospel and embrace the tenets of infidelity. Thus they transgress the apostolic command; "a man that is an heretic, after the first and second admonition, reject;" and they expose them-

selves to a reproof like that, which Christ gave to the church in Pergamos; "I have a few things against thee, because thou hast them that hold *the doctrine of Balaam*, and thou hast them also, who hold *the doctrine of the Nicolaitanes*, which thing I hate." If it be asked, who shall determine, what is *false doctrine*, or *heresy*? It is asked in return, who shall determine what is *immoral practice*, or *sin*? The church has the same advantage to judge what is heresy, as they have to judge what is immorality, and the same authority to censure members for the one, as for the other. To connive at an essential deviation from gospel faith is as real a violation of inspired precepts, as to connive at a deviation from gospel practice.

It is deemed a mistake of evil tendency in our churches, that *private confession is accepted for public sins*. If a Christian commit a fault, which is a discredit not only to himself, but to the cause of Christ; how is the bad consequence of his transgression removed, except by manifesting his repentance as publicly, as his guilt is known. The enlightened penitent will rest in nothing short of this. He will wish the surrounding world, who know his offence, to know how he views his own conduct, and what sentence he passes upon himself. How eminently was this spirit exemplified in David, after he had sinned in the matter of Uriah. "Considering his rank, his age, and a variety of circumstances relating to his family, to persons disaffected to his government, and to his character among the surrounding nations, it might

have been thought expedient for him to be satisfied with secret acts of contrition and devotion, and with *bringing forth fruits meet for repentance*. But he viewed the subject in a different light, when brought to reflect seriously on his conduct and its probable consequences. The honour of God and of true religion was deeply concerned, and with it the best interests of vast multitudes. Nor did there appear any other way, in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself for having acted directly contrary to that holy religion, which he professed. Whatever might be the consequences to himself and his reputation, he seems to have resolved, without delay, to publish to his family, his subjects, the world at large, and all future generations, the judgment which, in the sight of God, he now entertained of his late behaviour. He therefore not only composed the fifty first Psalm, for his private use, or to show to his friends, or leave among his writings; but he gave it to the chief musician, that it might form a part of the public psalmody at the tabernacle, and in consequence be circulated through all the land, and among other nations, and continue in the church, for the instruction and warning of mankind in all future ages. Nothing can be well conceived more humiliating, than such a measure; nothing could more decidedly show how much he preferred the honour of God to his own credit; in short, nothing could more decidedly manifest the depth of genuine repentance." How different from the

conduct of David is that of nominal Christians in general, who transgress the laws of Christ. What a backwardness do they show to confess their sins. It often appears to be their notion, that the great evil consists, not in transgression, but in confession. If they acknowledge their sins, it is with manifest reluctance, and in a manner far less particular and public, than the nature of their offence, and the honour of Christ's cause require. And what is to be particularly remarked here, the church, forgetful of the Redeemer's command and glory, and governed by worldly motives, accept a very mutilated, inadequate confession.

Many more particular defects or irregularities in the treatment of offenders might be mentioned. But it may be sufficient to observe in general, that our churches at large seem in a great measure destitute of the spirit of fidelity. Neglecting the word of God, they are governed by personal regards. The authority, with which Christ invested the church, is nearly lost. The arm of salutary discipline is palsied. Human friendship, or the fear of man outweighs the honour of the Redeemer and the welfare of Zion.

One disorder connected with the general neglect of discipline is, that when a brother offends, individual members, without taking the regular measures to bring him to repentance, withdraw on his account from special ordinances. On communion days this disorder sometimes appears great. Particular members of the church, conceiving a dislike or prejudice against a certain communicant, absent



themselves from the Lord's supper. If you inquire the reason of their conduct, their answer is, *that their feelings are such, they cannot sit down with a particular brother.* Thus they substitute their own feelings in the room of gospel precepts. What a manifest irregularity. Because a brother has incurred our resentment or displeasure, shall we violate our covenant engagements, disobey Christ's dying command, retire from his church, and deprive ourselves of the blessings of his table? Yet so lax is the discipline of our churches, that, generally speaking, they tolerate such disorderly withdrawal.

It would be a great omission to close these remarks, without noticing the almost entire neglect of baptized children. How little is done for their religious instruction! What friendly, paternal discipline does the church extend over them? Are they treated as children of the covenant? Do they feel themselves to be under the watch and care of the church? What a wide departure is there in this respect, I say not from the practice of the fathers of New England, but from the practice of primitive Christian churches. The covenant, which graciously comprises children with their believing parents, is ungratefully overlooked, its advantages spurned, and even the reality of it called in question, and denied.

Another subject of regret in the internal state of our churches is, the want of intimate acquaintance and fervent affection among brethren. The covenant in which church members are joined, the nature of the Chris-

tian calling, their common difficulties, dangers, hopes, and comforts, in a word, their common cause should prompt them to a free and unreserved intercourse and friendship. But instead of this, what a distance is there between them. Children of the same father, heirs of the same kingdom, travellers in the same heavenly road, yea, members of the same body, though they have frequent opportunity to meet and converse, hardly know one another. Christians are strangers to the spiritual condition of their brethren, in consequence of which they are incapable of alleviating their sorrows, of aiding their progress in religion, and of promoting, or participating their joys. This want of free intercourse among believers and an intimate knowledge of each other's state directly tends to prevent unity of sentiment and fervency of affection, and to diminish all the comforts of social piety.

The disorders, which have been hinted at, in different degrees, characterize the generality of New England churches; though we may still notice many pleasing exceptions. The consequences of these disorders are lamentable indeed, with reference to the prosperity and honour of the Christian cause, and the welfare of individual believers.

One sad consequence of the evils, which mark the internal state of our churches, is, *that many good men are hindered from entering into a visible church state.*

Many, whose lives are exemplary, and whose Christian influence is greatly needed in the church, are perplexed, and kept

back by the disorders among Christians. Seeing little that is inviting, or that promises utility in a church standing, they neglect a public profession. They are fearful of forming a connexion with a church, in which there is such a frequency of irreligious, and even profane characters, and which is so poorly distinguished by its purity from the civilized world. It is not pretended that prevalent disorders justify such Christians, or furnish them with any apology for neglecting their duty. But, in many instances, they conspire with other things to occasion offence in pious minds, especially where there is a depression of spirit and weakness of resolution, and to beget habitual hesitancy with regard to an open profession of Christianity.

It may seem strange to rank under the same head *an undesirable increase of church members*. Yet in many cases, this stands in near connexion with the last particular. Remove from the church of Christ that strictness of discipline, which he ordained; extinguish the light of Christian doctrines and Christian practice, which shone in primitive ages; and you open a door for the admission of an unholy throng. That very state of the church, which discourages the scrupulous conscience and the lowly heart, invites the self confident and the worldly. As the spirit of Christianity is corrupted or sunk, unrenewed men find less in the church to awe their consciences, to humble their pride, and to abridge their pleasures. They readily take upon them a profession, which custom stamps as precious and honourable, and

which, at the same time, requires no sacrifices and imposes no restraints. Is not this a subject of pious grief? Who can think it a small evil for tares to be so abundantly sown in God's field, as to overpower and almost eradicate the wheat? What advantage can be derived to the church from the introduction of those, who have not the spirit of the gospel, and are in heart foes to Christian truth and sanctity? What will they do to advance the purity and glory of Zion? What will they do, but embarrass the efforts of believers, efface more and more the sacred beauty of Christianity, & level its honour with the dust?

This leads to another evil connected with the internal state of many New England churches. It was the original design of the Redeemer, in the gospel dispensation, to purify a people to himself; to establish a kingdom, which should evidently appear not of this world; a holy church, which should bear the resemblance of its Head, and thus be distinguished from every other society of men. But in the present state of Christianity, where is the line of discrimination between the church and the world? What excellence of character, what sanctity of life distinguishes the bulk of nominal Christians from others? What purity of doctrine or discipline marks our churches at large, as parts of the Redeemer's kingdom? With what propriety can they be addressed in the words of Christ, "Ye are the salt of the earth, a city set on a hill, the light of the world?" Christ broke down the wall of separation between Jews and Gentiles; but his professed friends have since broken



down the wall of separation between his church and the ungodly world.

The lax discipline and other internal disorders of most New England churches produce very hurtful effects upon the personal character of real believers. If they had the advantage of being connected with a church, where faithful discipline was maintained, where eminent goodness was constantly exhibited before them in the example of fellow Christians, and where it was the constant endeavour of the whole body to promote the edification of every member, they would rise to higher attainments in knowledge and holiness; they would bear more abundant fruit, and enjoy more consolation. But now they are like trees set in an unfriendly soil. Though not wholly barren, their fruit is less abundant and less salutary, than it would otherwise be. Their spiritual health is impaired by the noxious atmosphere they breathe. The errors and vices, with which they are surrounded, have, though insensibly, a contagious influence upon them. They embrace wrong principles and are betrayed into wrong practice, without being aware of their danger. It is to be expected, that a general declension in the spirit of the churches will be attended with a correspondent declension in the piety of individual believers.

The moral disorders found in our churches furnish infidels with their most successful weapons against revealed religion, and present the greatest hinderance to its general reception. The want of visible harmony between our religious state and the holy

laws of Christ is a stumbling block to the unenlightened world. It tends to keep sinners ignorant of the glory of the gospel, to confirm their prejudices, and bar their minds more and more against it. The enemies of religion make our irregularities the topic of malignant declamation and triumphant reproach, and the foundation of those arguments, which are most injurious to the cause of truth. In addition to all this, the church has little prospect of rearing a pious race, who shall be the safe depositories of our holy religion. We have gone back from God, and, according to the natural course of things, Christianity is in great danger of an increasing declension. *Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.* PASTOR.

#### ON THE DOCTRINE OF THE TRINITY.

At a time, when the attention of this part of the Christian world is turned upon that important and fundamental article in our holy religion, the *divinity of CHRIST*, it is seasonable to bring into view the best lights on this subject, to aid investigation, and direct to a right result. Drs. Watts and Doddridge have deservedly obtained high reputation in the Christian world for their piety, candour, talents and learning; and though we would call no man *Master*, yet their opinions on controverted points are to be respected, as valuable

human testimony, and in this view they are often quoted. In a former number of the Pano-  
plis<sup>t</sup>,\* was given Dr. Watts' opinion concerning the doctrine of the Trinity. I have taken the trouble to transcribe and transmit to you for publication in your next number, the sentiments of Dr. Doddridge on the same subject. The following may be found in the first volume of his Family Expositor, page 24.

"In the beginning was the Word, and the Word was with God, and the Word was God."

PARAPHRASE.

*In the beginning*, before the foundation of the world, or the first production of any created being, a glorious Person existed, who (on account of the perfections of his nature and his being in time the medium of divine manifestations to us) may properly be called *the Word* of God. *And the Word* was originally with God the Father of all; so that to him the words of Solomon might justly be applied, Prov. viii. 30; "He was by him as one brought up with him, and was daily his delight." Nay, by a generation, which none can declare, and an union, which none can fully conceive, the *Word* was himself God, that is, *possessed of a nature truly and properly* DIVINE.

His views are fully explained in the following Note:

*The Word was God.*] I know how eagerly many have contended, that the word GOD is used in an inferior sense; the necessary consequence of which is (as indeed some have expressly avowed it) that this clause should be

rendered, *the Word was a god*, that is, a kind of inferior deity, as governors are called gods. See John x. 34, and 1 Cor. viii. 5. But it is impossible he should here be so called, as merely a *governor*, because he is spoken of as existing before the production of *any creatures*, whom he could govern: and it is to me most incredible, that when the Jews were so exceedingly averse to idolatry, and the Gentiles so unhappily prone to it, such a plain writer, as this apostle, should lay so dangerous a stumbling block on the very threshold of his work, and represent it as the Christian doctrine, that *in the beginning* of all things there were *two Gods*, one supreme and the other subordinate: a difficulty, which, if possible, would be yet farther increased by recollecting what so many ancient writers assert, that this gospel was written with a particular view of opposing the Cerinthians and Ebionites (see Iren. 50. l. c. 26; 3. c. 11. Euseb. Eccl. Hist. 50. 6. c. 14) on which account a greater accuracy of expression must have been necessary. There are so many instances in the writings of this apostle, and even in this chapter, (see ver. 6, 12, 13, 18) where *Θεός*, without the article is used to signify God in the highest sense of the word, that it is something surprising such a stress should be laid on the want of that article, as a proof that it is used only in a subordinate sense. On the other hand, to conceive of Christ as a *distinct* and *co-ordinate* God, would be equally inconsistent with the most express declarations of *Scripture*, and far more irreconcilable with

\* See p. 354, vol. I.



*reason.* Nothing I have said above can by any means be justly interpreted in such a sense: and I here solemnly disclaim the least intention of insinuating one thought of that kind by any thing I have ever written here or elsewhere. The order of the words in the original (*Θεος ην ο λογος*) is such, as that some have thought the clause might more exactly be translated, *God was the Word*. But there are almost every where so many instances of such a construction, as our version supposes, that I chose rather to follow it, than to vary from it, unnecessarily, in this important passage. I am deeply sensible of the sublime and mysterious nature of the doctrine of *Christ's deity*, as here declared: but it would be quite foreign to my purpose to enter into a large discussion of that *great FOUNDATION of our faith*; it has often been done by much abler hands. It was, however, matter of *conscience* with me, on the one hand, thus *strongly* to declare my *belief of it*: and on the other, to

leave it as far as I could in the simplicity of scripture expressions. I shall only add in the words, or at least in the sense of Bishop Burnet, "that had not St. John and the other apostles thought it a doctrine of great importance in the gospel scheme, they would have rather waved than asserted and insisted upon it, considering the critical circumstances in which they wrote." (See Burnet on the Articles, p. 40.)

This eminent divine, in his Paraphrase on Phil. ii. 5, 6, further declares his sentiments in unequivocal language on this sublime subject, this "*great foundation of our faith*," as he justly considers it, in which he speaks of Christ, as an "adorable person," "possessed of divine perfections," as of right appearing "as God, assuming the highest divine names, titles and attributes, by which the Supreme Being has made himself known, and receiving from his servants divine honours and adorations."

T.

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## Selections.

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### ACCOUNT OF CALVIN'S TREATMENT OF SERVETUS.

[From Sennebier's *Histoire Littéraire de Geneve*, t. 1. *Genev.* 1786. p. 204—227.]

THE tragical history of Servetus happened 1553. It has often been related, to blacken Calvin's character, by his bitter enemies, and by those who had not seen the pieces in his justification. It has been confidently

asserted, that the Geneva reformer long harboured an implacable hatred of the unfortunate Spaniard, used every effort to gratify his malice, denounced him to the Magistrates of Vienne, and caused seize him in the morning after his arrival at Geneva. Men easily believe what is so positively asserted, and almost imagine it impossible that the tale can be false. Yet Bolzec, the cotemporary and

the mortal enemy of Calvin, who wrote his life only to tear his character in pieces, and Maimburg, so celebrated for partiality and misrepresentation, durst not allege those pretended facts, which modern historians have advanced. Bolzec says, that Servetus's haughtiness, insolence, and dangerous projects, making him hated and dreaded at Lyons, he left it for Charlieu; yet afterwards returned to Lyons, and communicated his ideas to Calvin, who keenly opposed them; and, on Servetus' sending him his *Restitutio Christianismi*, broke off all intercourse with him. Calvin however did not betray his secrets, or cause seize him at Vienne; for he wrote to Viretus and Farel, that if Servetus came to Geneva, the consequence would be, the loss of his life. Calvin naturally concluded this from the spirit of the laws and government at Geneva, and from the ideas of all sects at that time. Indeed, he bore with Servetus as long as there was any hope of his recovery; and it was the Spaniard who first introduced personal abuse into their controversy. Bucer, Oecolampadius, Farel, Beza, and even the gentle Melancthon, approved the sentence passed against him. As it would be unjust on that account to accuse these celebrated men, it is equally unjust to accuse Calvin of hatred to Servetus.

But Calvin abused his confidence, and sent to Vienne the letters he had received from him, and the *Restitutio Christianismi* with which he had presented him. — That accusation is absurd. Could Calvin, whose name was execrated by Papists, expect at-

tention to his complaints, or regard to his letters, from the Magistrates of Vienne? Suppose Calvin as cruel as you please, why was he silent for seven years, why did he not in an earlier period commence his persecution of Servetus, and why did he not send to every place where the heretic resided, the letters he had received from him, and his *Restitutio*? It is evident, from a letter of Calvin, dated February, 1546, that Calvin, convinced of the punishment Servetus deserved, would not encourage him to come to Geneva, but intimated to him what he had to fear, should he venture it. He wished, therefore, by keeping him at a distance from Geneva, that he might escape the punishment with which he threatened him, if he came there. So far was he from contriving to subject him to punishment in another place. Indeed, Calvin's writing the Magistrates of Vienne, and sending them the *Restitutio*, could answer no purpose. It would have been ridiculous for him to send them a copy of a book printed in France under their eyes, or to point out what was exceptionable in it, which the reading it would sufficiently do. Accordingly, the sentence passed at Vienne, gives no insinuation that Calvin had interposed in the process. It is true, that the Magistrates of Vienne, knowing that Servetus had corresponded with Calvin, applied to the council at Geneva for his letters. But it is equally true, that their sentence was founded on the errors in his book, and his own confessions; not on these letters.

But Calvin, informed of Servetus's escape from the prison of



*Vienne, caused seize him two or three days after his arrival at Geneva.*—Facts do not quadrate with this charge. Servetus escaped from Vienne before the execution of the sentence, which condemned him to be burned, 17th June. If he took fifteen days in his flight, he would have been at Geneva the beginning of July, and yet he was not seized there till 13th August. Think not that he was concealed till then somewhere else. A little prudence would prevent his tarrying where popery was established, lest the clamours of Vienne should overtake him; and Geneva was the first place where he could expect shelter. Probably, therefore, he was seized, not in two or three days, but near six weeks after his arrival. The accusations against him were, 1. His saying, in his commentary on Ptolemy, that the Bible vain-gloriously celebrated the fertility of Canaan, though indeed an uncultivated and barren country. 2. His calling one God in three persons a three-headed Cerberus. 3. His asserting, that God was every thing, and that every thing was God. He did not deny the charges, but pled the necessity of toleration. The council of Vienne demanded that he should be sent back to them; but it being left to his choice, he preferred the chance of a more favourable sentence at Geneva, to the certainty of capital punishment at Vienne.

While we blame the principles of jurisprudence, which conducted this process, it should be acknowledged, that the council at Geneva neglected nothing for discovering the truth; ex-  
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erted every mean for persuading Servetus to retract; and, when all proved in vain, asked the advice of the Swiss Cantons, who unanimously exhorted them to punish the wicked person, and put him out of a condition of spreading heresy. The intolerance therefore of the age, not the cruelty of Calvin, dictated the sentence 27th October, that Servetus should be burnt alive. Castalio alone had the courage to write a dissertation against the punishment of heretics, which, though he was at Basil, he thought it necessary for his own safety to publish under the feigned name of Bellius. There have been both former and later instances at Geneva, of similar violent proceedings against heretics. In 1536, all were deprived of the right of citizenship, who did not admit the received doctrine. In 1558, Gentilis escaped death only by retracting. Calvin says, in a letter written at that time, that Servetus, if he had not been mad, would have escaped punishment, by renouncing his errors, or even by a more modest behaviour. But Servetus persisted to defend his opinions in blasphemous language: the laws of the times could not be violated: and, therefore, the endeavours of some to satisfy themselves with his banishment, and of Calvin to render his punishment less cruel, had no effect. It is certain, Calvin deplored Servetus's fate; and the disputes in prison were managed with much greater moderation on his side, than on that of the panel. In a period when the principles of toleration were not understood, zeal against opinions subversive both

of natural and revealed religion, drove men to cruel and unwarrantable extremes. Calvin's situation was peculiarly delicate. Roman Catholics accused him of dangerous theological errors. Their eyes were fixed upon him; and had he remained an indifferent spectator of the process against Servetus, they would have pronounced him a favourer of his opinions. Add to this, had Servetus escaped, his gross and abusive charges against Calvin would have appeared well-founded; and Calvin's adversaries would have availed themselves of that advantage for ruining his influence.

#### RULES FOR PREACHING.

*Found among the papers of a deceased minister, signed W. C.—the author unknown.*

[From the Biblical Magazine.]

1. DISCOVER no more of your method than needs must.

2. Pass not any thing, till you have bolted it to the bran.

3. Use the mother speech and tone, without affectation or imitation of any man, that you may not seem to act a comedy, instead of preaching a sermon.

4. Clog not your memory too much: it will exceedingly hinder invention, and mar delivery.

5. Be sure you eye God, his glory, the good of souls, having the day before mastered self and man-pleasing ague. This must be renewed *toties quoties*.

6. Let your words be soft, few, and slow; and see they come no faster than the weakest hearer can digest each morsel; pause a while, and look in the

child's eye, till he has swallowed his bit.

7. Look to your affections most carefully, that they be not, (1.) feigned, nor, (2.) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.

8. Preach speaking or talking to the people; look on the people, not on roofs or walls, and look on the most mortified faces in the assembly; let them know your preaching is real talking with them, whereby they may be provoked (as it were) to answer you again.

9. Take heed of over-wording any thing.

10. Be sure you have made the people understand thoroughly what is the good you exhort them to, or the evil you dehort them from, before you bring your motives and means; and,

11. Touch no Scripture slightly; trouble not many, but open the metaphors, and let one Scripture point out the other, the one a key to the other.

12. Let the Scripture teach you, and not you it.

13. Be sure you feed yourself upon every pause with the people, before you pass it, else that will do them little good, and you none at all: oh taste every bit.

14. Take these four candles to find out what to say to the people: (1) The Scripture unbiased. (2) The thoughts and experiences of good men. (3) Your own experience. (4) The condition of the people.

15. Break off any where, rather than run upon any of these two inconveniences; (1) Either to huddle or tumble together spiritual things; or,



(2) Tire the weakest of the flock.

16. Never pass over one point while you have any thing material to say of it, provided it be on a spiritual point.

17. Let your doctrine, and the constant stream of your preaching, be about the chiefest spiritual things, and let small controversies and external duties come in by the bye.

18. Beware of forms ; neither be tied to any one method.

19. Be always on that subject, which is next your heart ; and be not too thrifty and careful what to say next, for God will provide ; it will be offensive like kept manna, if reserved through distrust till the next day.

20. Be sure to extricate carefully, any godly point you speak of, out of the notions and terms of divinity ; else it will freeze inevitably in your mouth and their ears.

21. Let there not be disfiguring of faces, nor snuffing in the nose, nor hemming in the throat, nor any antic gesture, pretending devotion, made gravity ; which will make you seem a loathsome Pharisee, or a distracted man broke loose out of Bedlam.

22. Do not care so much whether the people receive your doctrine, as whether you and it are acceptable to the Lord.

23. Do not conceive that your zeal or earnestness can prevail with the people ; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost.

24. Do not think the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life ; so shall you only please yourself, and be admired but not understood by others.

25. Let there be something in every sermon to draw poor sinners to Jesus Christ.

26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.

27. Study every Scripture you are to speak of beforehand, lest you overburden invention, or presume too much upon your own parts.

28. Take care to free truth of extravagancies, of needless digressions, needless heads and enumerations.

29. Shun apologies, for they are always offensive.

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### Review of New Publications.

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*An Historical View of Heresies, and Vindication of the Primitive Faith.* By ASA M'FARLAND, A. M. minister of the gospel in Concord, New Hampshire. George Hough, Concord. 1806. pp. 274 12mo.

A LEADING object of this treatise is to state the general charac-

ter, and to exhibit a concise view, of the origin, spirit, and moral tendency of *Heresy* ; and clearly to mark the point of difference between that scheme of doctrine, called *orthodox*, and those schemes, which under various names, differ essentially from it.

The work is divided into ten chapters. In the *first* is stated "general principles by which heresy may be known." Under this head, the author justly remarks that every system of religion, which has appeared in the world, has had some distinguishing characteristic, and rests on its own peculiar and distinct foundation; and that "Christianity rests on this truth, that God has manifested himself to the world by Jesus Christ, his only begotten Son." p. 9.

In this scheme Christ appears in the character of a Mediator and Saviour, which implies, that he has opened a consistent way for divine, gracious communications to sinners. From "the nature of this mediatorial work of Jesus Christ, it is necessary that we receive and treat him as God over all,—as no created being can perform more than the duty which he personally owes to God. A proper atonement for sin rests on the supreme Deity of the Saviour." p. 10.

The gospel is stated to be a manifestation of the divine purpose to save sinners through faith in Christ. As this faith is the gift of God, and the immediate effect of his operation, it is with the greatest propriety called a dispensation of grace. "If this be the spirit of the Christian dispensation, it is manifest, that whatever takes away *that* from the gospel, which is peculiar to it, or which makes it any other than a dispensation of grace, is *Heresy*. He is an heretic, in the Scripture sense of the word, who adheres to those opinions, which encourage him to hope for salvation in any other way, than through the merit of a perfect

atonement, and by a vital union with Christ." p. 11.

Our author makes a distinction between error in judgment and heresy. p. 11. A man whose heart may not be opposed to the spirit of the gospel, may yet, through wrong instruction, embrace essential error. Such a person he does not consider as an heretic.

The object of the *second* chapter is to shew that "all Heresies are known by the same general character, though they have appeared under different names." The *one* source of all heresy or dangerous error, our author conceives, "is a heart which is not reconciled to the gospel terms of salvation:" [p. 14, 15.] Hence a disposition to reject, or to evade the force of the essential & peculiar doctrines of the gospel, commonly called the *orthodox* faith, forms a common and distinguishing feature in the character of all heretics.

The *orthodox* faith, and the *doctrines of grace*, our author considers as of synonymous import. "These doctrines are exhibited, in order, in the thirty-nine articles of the Church of England, and in the Westminster Confession of Faith. These were the Doctrines of the Reformation." p. 15. "That mankind have destroyed themselves, and that their salvation is wholly of God," is considered by our author as constituting the sum of the orthodox scheme. p. 16.—They, therefore, who embrace and propagate opinions, which counteract the spirit and tendency of this truth, are considered as justly chargeable with heresy. The point where heretics take their departure from the ortho-



dox plan, he considers to be the denial that "salvation is wholly of God."

Our author, under this head, undertakes to shew, that the doctrines of grace all stand necessarily connected with "the divinity and perfect atonement of Jesus Christ." p. 22. His proofs of this connexion are ingenious, and we think scriptural and conclusive.

The third chapter is divided into two sections. The *first* gives "the scripture character of Christ." The *second* shews that "the design of the gospel and epistles of St. John probably was to confute the error of those, who denied the divinity and atonement of Christ." The scripture proofs of the supreme Deity of Jesus Christ, in this chapter, are exhibited in a clear and convincing light; and that the passages adduced for this purpose are not misapplied, is shewn from the nature of the gospel, and the design of St. John's epistles to confute those who denied this doctrine.

The *fourth* and *fifth* chapters exhibit the faith of the primitive Christians, and their conduct toward those who denied the divinity and atonement of Christ. From copious extracts, both from Christian and heathen writers, in the first ages of Christianity, our author satisfactorily proves that the primitive Christians believed what are denominated the *doctrines of grace*—that they were "Trinitarians," that "they believed in the ruin of mankind by the sin of the first man, and that the Son of God became incarnate, to deliver sinners from the deplorable effects of the fall;"—also "in the necessity of divine

influence to renew holiness in men;" and that, they "were alarmed at the appearance of the Unitarian doctrine, and took decisive measures to arrest its progress, as an evil of most pernicious tendency." p. 78. 91.

In the *sixth* and *seventh* chapters are brought into view, the Arian and Pelagian doctrines, which are shewn to be a departure from the faith of the primitive Christians.

The *eighth* chapter exhibits a plain summary of the "*doctrines of the reformation*:" the *ninth*, an interesting account of the "revival of the ancient heresies after the reformation," by the modern Socinians, Arminians, Methodists, and Free-will Baptists, whose opinions are shewn to be subversive of that scheme of religion which rests on this truth, "that salvation is wholly of God."

The last chapter is designed to shew "in what respect, and how far those systems of doctrine, which have been exhibited, come within the general description of heresy." This is an interesting chapter, and deserves the serious attention of the reader.

The author subjoins some judicious and seasonable reflections and remarks, resulting from the view of religious opinions, given in the preceding work—and then closes with an "Address," 1st. "To those who adopt the Unitarian system." 2d. "To those who have trusted in Christ as a divine Saviour, and are established in the doctrines of grace."

The subject of this work is manifestly of great importance. There is certainly an essential

difference between that system, which is founded on the principle, that Christ is a divine person, and salvation wholly of God; and that which considers him as a mere creature, though ever so exalted, and salvation, either in whole or in part, of the creature. So different are these systems, that if the former be true, the latter, by whatever name it is called, is a practical error, which tends to destroy the soul.

We think the author incorrect in his distinction between an error in judgment and heresy. We believe with him, that heresy has its origin in an "evil heart of unbelief;" but that error in judgment has a different source may be justly questioned. That a person should be destitute of sentiment for want of proper means of information, can easily be conceived; but that any one should embrace error instead of truth, without any kind or degree of evidence, can be accounted for only on the principle of evil propensity.

The style of this work corresponds with the design of the author, which is to enlighten and establish the minds of the honest but unlearned, in the great truths of our religion, and to guard them against the pernicious and prevalent errors of the day. It is plain, familiar, and commonly correct. The plan of the work is judicious, the arrangement of the several parts natural, and the principles advocated, in our opinion, scriptural. The facts stated are supported by proper evidence, and the reasoning grounded on these facts, intelligible, and in general conclusive. The closing addresses are serious, pertinent and useful.

On the whole, we consider this a valuable and very seasonable performance, and we cordially recommend it to the attention of the public. To expose dangerous error shows no want of charity or candour. In an age of prevailing infidelity, when many openly reject the articles of our most holy faith, it yields high satisfaction to the good man, who "trembles for the ark of his God," to see a man of piety, talents and learning employed in vindicating the pure doctrines of Christianity, and displaying them in contrast with those sentiments, which essentially change the Christian scheme, and counteract those salutary effects, which the gospel in its purity is calculated to produce.

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*The Shade of Plato; or, a defence of religion, morality and government. A Poem, in four parts. By DAVID HITCHCOCK. To which is prefixed, a Sketch of the Author's Life. Hudson, Printed at the Balance Press. 1805.*

HAVING read the introductory sketch of the author, the reader will not expect to find in this poem the choicest beauties of language. The poetry, it must be confessed, is not of the most elevated kind. The figures are not all expressive of refined taste, and the versification is sometimes unharmonious. But though in these respects the *Shade of Plato* will not rank with the *Pleasures of Imagination*, the *Deserted Village*, or the *Essay on Man*, it is by no means destitute of merit. It has many excellencies, but of a different kind. The author discovers some knowledge of heathen



mythology, to which he has several allusions, and a good acquaintance with the nature and history of man. But his principal aim is to illustrate the truths, and inculcate the duties of morality and religion. On these subjects his knowledge appears to be extensive, and his sentiments correct. These are the topics, he professes to have been most interested in and devoted to from early life. He develops the origin of several foibles and vices, greatly prevalent in society; describes their ruinous tendency; and points out the means of correcting them. He inculcates contentment, and resignation to Providence, by showing, that the evils, incident to man in this world, are necessary for the trial of his virtue, and, if rightly regarded, will augment rather than diminish the sum of human happiness in the present state.

This poem is presented, as the substance of what passed in a visionary scene of its author with the spectre of a venerable Grecian. We were at first surprised at finding the Christian religion eulogized, illustrated and enforced

ed with so much zeal and emphasis by a heathen philosopher; and were in doubt, whether to attribute it to an oversight in the author, or to an undue use of poetic licence. But, on further reflection, neither of these suppositions appeared necessary. The human mind being supposed capable of endless progression in knowledge and virtue, it requires no stretch of imagination to conceive, nor of credulity to admit, that the venerable shade, sublimated and improved by intercourse with immortals for more than two thousand years, must possess other stores of knowledge, than those which it received from Pythagoras, or communicated to Aristotle, while inhabiting its ancient tenement of clay.

We are glad to see proposals for a second edition of this poem. We think it calculated to do good. Though it may not stand on the shelves of the critic or the virtuoso, it will find its way to a numerous class of readers, among whom it will be neither less useful nor acceptable for the plainness and simplicity of its appearance.

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## Religious Intelligence.

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### UNITED STATES.

EXTRACT OF A LETTER FROM MIDDLEBURY, VERMONT, *July 30, 1806.*

Dear Sir,

You may have heard of an attention to religion in this, and some of the neighbouring towns. There has been an awakening in Middlebury about a year, and 94 persons have, in consequence, been added to the church. The attention still continues in some parts of the town. There is

also considerable attention in Cornwall, under the preaching of the Rev. Mr. Bushnell. The Lord has done much for us in this part of the country, and to him be the glory. There is more than usual attention to religion at this time, in the towns of New Haven, Weybridge, Salisbury, and Shoreham. The attention has also in some degree reached the college.

We may hope that God will uphold his cause, notwithstanding the woful apostacy of many. What reason have we to be thankful, that we may trust

the interests of our own souls, and those of the church in the hands of the great God, even our Saviour Jesus Christ.

We are happy to learn, that the College in Middlebury is in a prosperous state for an infant seminary in a newly settled country. The present number of students, we understand, is about sixty, of whom a greater proportion than is usual in colleges are serious. The religious interests of Vermont are thought to be intimately connected with the success of this Institution, which is accordingly patronized by the body of the clergy in the western division of the State, who yet faithfully adhere to the doctrines of the reformation.

In Northampton, (Mass.) a very pleasing and general attention to religion prevails; and is extending to several of the neighbouring towns. Numbers in these towns, particularly in Northampton, have been added to the church, we hope of such as shall be saved.

*Extract of a Letter from Capt. Benjamin Wickes, dated*

LONDON, April 2, 1806.

"We are going from London to Calcutta; two missionaries with their wives are going with us from the Baptist Society, and a young woman espoused to a missionary already in Bengal, from the London society, and there to be married.

One evening last week, I went with one of the missionaries who is going with me, with two or three others, to drink tea with the Jew minister, [Mr. Frey.] While we were at tea, there came in two Jews that were awakened under that sermon, which you heard me speak of hearing him preach last fall, which was the first-fruit of his labours. Those took tea with us, and after tea was over, there came in three other Jews, the fruit of his ministry. When they had sat down, I counted our number, and found there were an equal number of Jews and Gentiles, six of each; on which I observed, that there was a remarkable instance before our eyes, of the partition wall between the Jews and Gentiles being broken down, and

proposed that we should join together in prayer and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the time of the apostles. I led in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection, as was truly gratifying." *Assemb. Mag.*

#### MISSIONS IN INDIA.

THE REV. Charles Buchanan, A. M. Vice Provost of the college of Fort William, has lately published a memoir concerning ecclesiastical establishments in India, which contains much curious and valuable information. The subject is no less than that of giving Christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and abased by the most atrocious superstitions. For the promotion of this object, Mr. B. divides his tract into three principal parts; the first relates to the care and preservation of the Christian faith among his own countrymen settled in India: the second treats of the practicability of civilizing and converting the natives; and the third states the progress already made in that civilization, and in the planting of Christianity. Under each of these heads is contained many articles which deserve the attention of every person anxious to promote the progress of the Redeemer's kingdom; and which furnish motives for encouragement for missionaries to proceed in their labours.

The following facts are stated in the dedication:

"New sources of information on all Oriental subjects, have been opened by the college of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of



remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.

"Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the continent and isles of Asia.

"In the centre of the pagan world, & at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off."

The second division of this memoir, treating of the practicability of civilizing and christianizing the natives

of Hindostan, will be read with increasing interest. The following are some of his observations on the subject.

"To civilize the Hindoos will be considered by most men our *duty*; but is it practicable? and if practicable, would it be consistent with a wise *policy*? It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

"Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe, that there are multitudes, who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for our beneficence. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

"And as to those, who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation; and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy towards the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence."

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities

\* *The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.*

of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral instruction. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral books. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral gods. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices, which are practised before it.

"You will sometimes hear it said, that the Hindoos are a mild and passive people. They have apathy rather than mildness; their habitude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive, with the bodies of their deceased husbands within thirty miles round Calcutta, the most

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 \* "The Hindoo superstition has been denominated lascivious and bloody. That it is bloody, is manifest, from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: 'There is in most sects a right-handed or decent path; and a left-handed or indecent mode of worship.'

"See *Essay on the Religious Ceremonies of the Brahmins*, by H. T. Colebrooke, Esq. *Asiat. Res.* vol. vii. p. 281. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

civilized quarter of Bengal. § But independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people. ¶

.....  
 § From April to October, 1804.

¶ "Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

"In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow and threw it out.

"In 1793, a Brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. 'I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.'

"About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, 'Beechuk drew his scymetar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might forever haunt those who had injured them.' *Asiat. Res.* vol. iv. p. 337.

"Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

"It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit such instances?"



"No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of Heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects."

*Assembly's Mag.*

#### GREAT BRITAIN.

##### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The annual report of this society has lately been published. It thence appears that the number of children

at school under their patronage is 7,108; that 8,360 Bibles, 11,044 New Testaments and Psalters, 15,418 Common Prayers, 19,856 other bound books, and 108,776 small tracts have been dispersed by the society, and that 163 subscribing members have been added to their list since the last report, making the whole number upwards of 2,700. *Ch. Ob.*

##### PRISONERS OF WAR.

Considerable exertions are making to improve the opportunity of communicating religious knowledge to the French, Spanish and Dutch soldiers and sailors, who are prisoners of war in this country, which is afforded by their unfortunate situation. A minister, well acquainted with the French language, preaches on Sunday to the French on board the prison ships at Portsmouth. Tracts have been printed in French, Spanish, and Dutch, and distributed among the prisoners of those nations; and the New Testament, in Spanish, is now printing with a view to the same object. The prisoners are said to receive the tracts gladly. *Ch. Ob.*

## Literary Intelligence.

##### EAST INDIA COLLEGE.

THE plan of this establishment comprehends a SCHOOL, into which boys may be admitted at an early age; and a COLLEGE, for the reception of students at the age of 15, to remain till they are 18. As the School will be rendered introductory to the College, those who shall have passed through both institutions will enjoy the advantage of a uniform system of education, begun in early youth, and continued till their departure for the duties of their public stations. The college is exclusively appropriated to persons designed for the civil service of the Company abroad; the School will be open to the public at large.

The Rev. M. H. LUSCOMBE, M.A. is appointed *Head Master of the School*, to whom each scholar is to pay 70 guineas per annum; which sum will

include Classical Instruction, French, Writing, Arithmetic, Mathematics, Drawing, and Dancing.

The College is to be under the direction and authority of a Principal and several Professors, according to the following arrangement: *Principal*; the Rev. SAMUEL HENLEY, D. D.—*Professors of Mathematics and Natural Philosophy*; Rev. B. BRIDGE, M.A. and Rev. W. DEALTRY, M.A.—*Professors of Humanity and Philology*; Rev. E. LEWTON, M.A. and J. H. BATTEN, Esq. M.A.—*Professor of History and Political Economy*; Rev. T. R. MALTHUS, M.A.—*Professor of General Polity, and the Laws of England*; E. CHRISTIAN, Esq. M.A.—*Professor of Oriental Literature*; J. GILCHRIST, Esq. LL.D. To the College will be attached a French Master, a Drawing Master, a Fencing Master, and other proper Instructors. The annual charge to the

students in the College will be 100 guineas.

The Principal is entrusted with the moral and religious instruction of the students, and the more immediate superintendence of their conduct; and will preach, in conjunction with such Professors as are in holy orders, in the College Chapel, and perform the other offices of the Established Church.

The Lectures of the Professors are arranged under four heads: I. *Oriental Literature*; comprising, 1. Instruction in the Rudiments of the Oriental Languages, especially the Hindostanee and Persian; 2. Lectures to illustrate the History, Customs, and Manners of the People of India:—II. *Mathematics and Natural Philosophy*; comprising, 1. Instruction in the Elements of Euclid, Algebra, and Trigonometry; on the most useful properties of the Conic Sections, the nature of Logarithms, and the principles of Fluxions; 2. Lectures on Mechanics, Hydrostatics, Optics, and Astronomy; illustrated by Experiments, and rendered subservient to the arts and objects of common life; with some elementary instructions in Chymistry, Mineralogy, and Natural History:—III. *Classical and General Literature*; comprising, 1. Lectures to explain the Ancient Writers of Greece and Rome, particularly the Historians and Orators; 2. Lectures on the Arts of Reasoning and Composition; and on the "Belles Lettres":—IV. *Law, History, and Political Economy*; comprising, Lectures, 1. On General History, and on the History and Statistics of Modern Europe; 2. On Political Economy; 3. On General Polity, on the Laws of England, and on the Principles of the British Constitution.

The College year is divided into Two Terms, each consisting of 20 weeks, the first beginning Feb. 2, and ending June 19, and the second beginning August 1, and ending December 21. In the last week of the Second Term public examinations will be held; when the students will be arranged in four lists according to their merits; a copy of which will be inserted in the records of the Company; and suitable Prizes and Medals will be distributed.

This plan may be expected eventually to produce happy effects on the concerns of the Company in the East. The education of persons destined to fill the important offices of Magistrates, Ambassadors, Provincial Governors, &c. should certainly be conducted on some such comprehensive plan as the foregoing. The cultivation and improvement of their intellectual powers should be accompanied with such a course of moral discipline, as may tend to excite and confirm in them habits of application, prudence, forethought, integrity, and justice. And to render such a system of education fully efficient, it is essential that it be founded on the basis, and conducted under the sanction, and in strict conformity with the spirit, of our holy religion. Proceeding on these principles, it may reasonably be expected that this Institution, under the favour of Providence, will be productive, among other happy effects, of a benign and enlightened policy towards the native subjects of British India, tending at once to improve their social and civil condition, and to diffuse throughout the Eastern hemisphere the blessed influence of Christian truth.

Ch. Ob.

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### List of New Publications.

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ELEVEN select sermons of the late Rev. James Saurin, on the following subjects: the omnipresence of God; the manner of praising God; the sovereignty of Jesus Christ in the

church; the equality of mankind; the worth of the soul; the birth of Jesus Christ; the resurrection; the absurdity of libertinism and infidelity; the harmony of religion and civil



polity; Christian heroism; general mistakes. Price 1 dol. Philadelphia. T. & W. Bradford.

Devout Exercises of the Heart in meditation and soliloquy, prayer and praise. By the late pious and ingenious Mrs. Elizabeth Rowe; reviewed and published at her request, by I. Watts, D. D. Small 18mo. 1 vol. pp. 189. Charlestown. S. Etheridge.

An American Primer; including the Westminster Assembly's Shorter Catechism, divided into forty-six lessons, with contents, notes, and hymns. Salem. Joshua Cushing.

Discourses on the sovereign and universal agency of God, in nature and grace. By the Rev. Robert M'Dowall, minister of the Reformed Dutch church in Ernest-town, Upper Canada. Albany. Webster and Skinner. 1806.

Vol. I. Part 2. of the New Cyclopaedia, or Dictionary of Arts and Sciences. By Abraham Rees, D. D. F. R. S. editor of the last edition of Mr. Chambers' Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Price 3 dolls. Philadelphia. S. F. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

Discourse at a public meeting of a number of Singers, who were improving themselves in church music. By Nathaniel Emmons, D. D. Providence, R. I. David Hawkins, jun.

An Introduction to the Study of the Bible: containing proofs of the authenticity and inspiration of the Holy Scriptures; a summary of the history of the Jews; an account of the Jewish sects; and a brief statement of the contents of the several books of the Old and New Testaments. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 12mo. Price 1 doll. Philadelphia. James P. Parke.

A discourse delivered before the members of the Portsmouth Female Asylum, at a third service, on the Sabbath, Aug. 10, 1806. By J. Appleton. Portsmouth. S. Whidden.

An address delivered to the candidates for the Baccalaureate, in Union College, at the anniversary commencement, July 30, 1806. By Eliphalet

Nott, D. D. President of Union College. Schenectady. John L. Stevenson.

Noah's Prophecy on the enlargement of Japheth, considered and illustrated in a sermon, preached in Putney, Vt. Dec. 5, 1805. By Clark Brown, A. M. late minister of Brimfield, Mass. Brattleboro'. W. Fessenden.

A Wreath for the Rev. Daniel Dow, pastor of a church in Thompson, Con. on the publication of his Familiar Letters, in answer to the Rev. John Sherman's treatise of one God in one person only, &c. By A. O. F. Utica. Merrell and Seward.

A sermon, preached at the ordination of the Rev. Nathan Waldo, A. B. in Williamstown, Vt. Feb. 26, 1806. By Elijah Parish, A. M. pastor of the church in Byfield, Mass. Hanover, N. H. Moses Davis. pp. 16.

A sermon preached before the London Missionary Society, at their eighth annual meeting, in Tottenham Court Chapel. By John M. Mason, A. M. pastor of the Associate Reformed Church in the city of New-York. London. Briggs & Cottle.

A sermon, containing reflections on the solar eclipse, which appeared on June 16, 1806, delivered on the Lord's day following. By Joseph Lathrop, D. D. pastor of the first church in West Springfield. Second edition. 8vo. pp. 20. Springfield. H. Brewer.

The Sixth of August, or the Litchfield Festival. An address to the people of Connecticut. Hudson and Goodwin. Sept. 1806.

Sermons to young people; preached A. D. 1803, 1804, on the following subjects: faith and practice; inquiry concerning eternal life; religion our own choice; indecision in religion; the principle of virtue; God's glory man's end and happiness; encouragement to early seeking; self-dedication; prayer; observation of the Lord's day; the excellence of religion; the happiness of life; the standard of honour; good company recommended; caution against bad company; caution against bad books; frugality; dissipation; the instability of life; procrastination; redemption of time; reflections on death; judgment; the person and character of the judge; the state of those who

die in sin; the future blessedness of the righteous. To which are added, prayers for young families. Also, sermons, 1. on religious education; 2. answer to the objection, that education in religion shackles the mind; 3. reflections of the aged on the early choice of religion. By James Dana, D. D. New Haven. Increase Cooke. 1806. pp. 502.

Home. A poem. Small 8vo. pp. 144. Boston. Samuel H. Parker. Price 75 cents.

An historical View of Heresies, and Vindication of the primitive Faith. By ASA M'FARLAND, A. M. minister of the gospel in Concord, N. H.

IN THE PRESS.

The 3d vol. of Scott's Commentary, embracing the remainder of the Old Testament, may be expected from the press of W. W. Woodward, Philadelphia, about the first of November. Also, about the same time, vols. 1 and 2 of Adams' Lectures, with the plates; the other two volumes will shortly be published.

PROPOSED BY SUBSCRIPTION.

Fenelon's treatise on the education of daughters: translated from the French, and adapted to English readers, with an original chapter on religious studies. By Rev. T. F. Dibdin, B. A. F. A. S. 12mo. 1 vol. with an engraved frontispiece. Price 1 doll. to subscribers. Albany. Backus and Whiting.

Contemplations on Sacred History, altered from the works of the Right Rev. Father in God, Joseph Hall, D. D. sometime Lord Bishop of Nor-

wich. By Rev. George Henry Glasse, A. M. chaplain to the Earl of Radnor. From the 3d edition. 4 vols. in 3. W. W. Woodward. Philadelphia.

The works of Dr. Benjamin Franklin, philosophical, political, and literary. The work will be elegantly printed on a new Small Pica type and vellum paper, in large 8vo. The work will be ornamented with numerous engravings, and a full length portrait from the best likeness allowed to be in existence. Price \$2 50 each vol. Philadelphia. William Duane.

A complete History of the Holy Bible, as contained in the Old and New Testaments, including also the occurrences of 400 years, from the last of the prophets to the birth of Christ, and the life of our blessed Saviour and his apostles, &c. with copious notes, explanatory, practical, and devotional. From the text of the Rev. Laurence Howel, A. M. With considerable additions and improvements. By the Rev. George Burder, author of Village Sermons, &c. 2 vols. 8vo. Price \$2 25 each vol. Philadelphia. Woodward.

FOREIGN.

A dissertation on the prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled relative to the great period of 1260 years; the Papal and Mahometan apostacies; the tyrannical reign of Antichrist, or the Infidel Power, and the restoration of the Jews. By George Stanley Faber, B. D. 2 vols. 16s. sterling. London.

## Obituary.

*We presume the following account of the death and character of Mr. PITT, one of the most eminent statesmen any age or country has produced, will be interesting to most of our readers. It is copied from the Christian Observer.*

EDITORS.

THE RIGHT. HON. WILLIAM PITT.

ON Thursday, the 24th Jan. [1806] at half past 4 in the morning, at his house at Putney, died, in his 48th year, the Right Hon. William Pitt, First Lord of the Treasury, and

Chancellor of the Exchequer. The life of this distinguished statesman had been despaired of for some days, and his health had materially declined for many weeks antecedent to his dissolution; a journey, which he took to Bath for the sake of the waters, having failed to produce the expected benefit. It was said that he was informed by his physicians of his approaching end, on Tuesday, the 22d January, and that he appeared to receive the intimation, although it was unexpected, with that firmness, which was natural to him. We are



happy to be able to copy from the newspapers of the 24th January, the following particulars respecting his last days, which are said to be "from authority."

"Upon being informed by the Bishop of Lincoln of his precarious state, Mr. Pitt instantly expressed himself perfectly resigned to the divine will, and with the utmost composure asked Sir Walter Farquhar, who was present, how long he might have to live. Mr. Pitt then entered into a conversation of some length with the Bishop of Lincoln upon religious subjects. He repeatedly declared in the strongest terms of humility a sense of his own unworthiness, and a firm reliance upon the mercy of God through the merits of Christ. After this the Bishop of Lincoln prayed by his bed-side for a considerable time, and Mr. Pitt appeared greatly composed by these last duties of religion. Mr. Pitt afterwards proceeded to make some arrangements and requests concerning his own private affairs, and declared that he died in peace with all mankind."

When we advert to the account which was given of the last hours of the late Duke of Bedford, we feel a sensible satisfaction in reflecting that the same philosophical death has not characterized the late prime minister of this country. Mr. Pitt, as well as Mr. Burke, in yielding up their departing spirits, appear to have professed the good old faith of their country. Under what precise circumstances of bodily, or mental debility, any of the expressions ascribed to Mr. Pitt may have been delivered; and whether some of them may have been spoken merely in the way of assenting to questions, put, according to the forms of our church, in her order for the visitation of the sick, by the respectable prelate, once his tutor, who attended him, we are not particularly informed. It is impossible for us at the present moment not to feel a very deep regret that a regular attendance on the duties of public worship did not constitute a part of the character of this illustrious politician. We mention this circumstance, because we feel it to be our duty to qualify the accounts, which we receive of the Christian end of distin-

guished personages, by some reference to the general course of their lives, which, undoubtedly, must be allowed to be the least fallible index of human character.

Mr. Pitt has died at a period of his life, in many respects, peculiarly affecting. Having resumed the reins of government, on the ground of the alleged incompetency of the preceding administration, he had proceeded to form a strong coalition on the continent, which was supposed to promise a happy adjustment of the affairs of Europe. He lived however to see this new alliance broken, and Bonaparte still more triumphant than ever over all the armies of the confederates. These calamities deeply affected his mind, and as the public has been assured by Mr. Rose, in parliament, had a great influence on his constitution already broken by the fatigues attendant on his official duties, and by the anxieties inseparable from the weighty cares and responsibilities of government. His political antagonists were preparing to charge upon him the disasters of Europe, and both he and his friends were contemplating the expected conflict in the House of Commons, where he felt prepared to make a firm, and full defence, when he was called by the God, who made him, to "give account of all things done in the body" before a far more awful tribunal.

(To be continued).

#### JUDGE PATTERSON.

On the 16th of September, 1806, died, at Albany, at the mansion house of his son in law, Stephen Van Rensselaer, Esq. the Hon. WILLIAM PATTERSON, one of the associate Judges of the Supreme Court of the United States. The remote occasion of his death is supposed to have been a fall from his carriage, some months since, which brought on the lingering and distressing disease that terminated his valuable life. He endured his sufferings with exemplary patience, fortitude and resignation. In Mr. Patterson, it may be said with great truth, that his country has lost an able, independent and upright Judge, a real and enlightened patriot; and

the State of New-Jersey, one of its most valuable and respectable citizens. Endeared to his family and numerous friends by every amiable quality, his death to them, in the

prime of his life, is a source of the deepest affliction; but great is their consolation in knowing that he lived and died a CHRISTIAN.

"In his cold relics let the great discern,  
That they like him to death must soon return:—  
And while they see his footsteps led to God,  
Let them pursue the blooming path he trod;  
Thus when the cares of mortal life shall cease,  
Expire, like him, the heirs of endless peace."



### TO CORRESPONDENTS.

WE thank *THEOPHILUS* for his excellent "Critical Observations on certain passages in the New Testament," which will be found in this number.

The author of "Letters to a friend," entitled "Universalism confounds and destroys itself," is not forgotten, and shall be attended to in due course.

C. Y. A. On "the Execution of Laws," is received, and shall enrich the department in the *Panoplist* for which it is designed.

A. R. on religious zeal; J. on Infidelity; F. on Faith, and on the doctrine of Imputation, and the lines of *Rezin*, are received, and under examination.

ZETA, On *David's Imprecations* against his enemies, is approved, and shall appear in the next number.

We regret that we are compelled to defer, till our next No. the communication relative to the exercises at the late commencement at Bowdoin College, with the excellent Address of the President. Similar communications from the other colleges would be acceptable.

SALVIAN, for whom we have high respect, has been neglected longer than was intended. He shall be heard the next month. At the same time shall appear, a review of Dr. Nott's Missionary Sermon.

The VIIth Letter of *CONSTANS*, is on file, as are several communications prepared for this number.

The Biographer of President Davies is requested to forward the remainder of his sketch early in October.

The readers of the life of Rev. WILLIAM TENNENT are requested to notice the following extract of a letter to one of the Editors of the *Panoplist*, from the venerable Dr. JOHN RODGERS of New York, which, while he corrects on error, adds his sanction to the general truth of the biographical sketch of that extraordinary man.

"My Dear Sir,

"New York, July 24, 1806.

"The design of this hasty letter, is to inform you, that the name of the Rev. Mr. Rowland in the sketch of Mr. William Tennent's life, which I perceive you are publishing in your valuable *Panoplist*, was *John*, not *David*. (See *Panoplist* p. 58 and 59, vol. II.) I knew him well and often heard him preach. There are some other smaller mistakes, but they do not greatly affect the narrative, which is interesting and useful."

### ERRATUM.

In our last Number, p. 125, 2d column, line 20, instead of,—Farewel God, &c. read,—Farewel, then, forever, to all hope and possibility of pardon, of peace with Heaven, of the smile of a reconciled God, &c.